THE HONEST MAN
William Cowper Esqr.
Clerk of the Parliaments.

K

C. 25 a 20

The first two

parte of the Actes or vnchaste examples of the Englysh votaryes, gathered out of their owne legendes and Chronycles by Johan Bale, and dedycated to our most redoubted Soueraigne lorde Edward the sixte.

¶ Beware of the leuen of the phariseis, that is hypocrisye. But there is nothynge hyd, that shall not be reuealed, neyther secrete, that shall not be knowne. Therfore, whatsoeuer ye haue done in darkenesse, that shall be reuealed in light. Lu. 12.

45. b 28. 104.

To the moste vertuouse,

mpghtye, and excellent prynce, kynge Edwarde the .vi. by the grace of God kynge of Englande, ffraunce, and Irelande, defendar of the fayethe, and in earthe vnder Christe, of the churches of the sayde Englande and Irelande the supreme heade, his moste humble subiect Johan Bale, wisheth all honour, heltye, and felycyte.

Ike as man was of .ij. substaunces constytuted (moste worthie and excellente prynce) that is to saye, of sowle and of bodye, so were there for his specyall cõmodyte in them both, & for hys wholsome continuaunce in longe successyon, ordayned of God .ij. necessary functyons or administracyons from the worldes begynnynge. Neyther mpghte the one of them without the other at any time be, no more than the bodie without the sowle, but anon after a deadly decaye therupon folowed in that commen welthe. In the bokes of kynges and of Paralipomenon, is this so playnely declared, for the diuided kingdomes of Israel and Juda, that at no hand it can be denyed. The spyrite of them was

the

the explanacion of the heauenly doctrine, whom we now cal ye godly office of a preacher. The other we vnderstande to be the publique or politique regimēt, which is in ye high gouernaūce, autorite, & power of a king. The first of these. ii. most necessary offices, the eternal sone of God instituted in paradise. The other toke beginning of god ye father, which held an euerlasting monarchy before ye worldes constitucio, and on the earth by his speciall gifte it toke successe in man. Through me do kinges reigne (sayth he) through me do princes make iust lawes Prouer. viii. In ye Godhed are they here al one, but in person diuerse. The one gouerneth, the other teacheth. The seid sonne of God as an euerlastinge preest & bishop first called Adam & Eua to repentaunce, by the voyce of such a lawe as both detected and rebuked their synne.

Furthermore he published ye promise cōcerning ye holy seed of the woma, which shuld breake the head of the wicked serpēt. Thus preached he, than the fyrste Gospell of saluacyon, whyche is a ioyfull message declarynge full remyssyon to be gyuen freely in Christe, or for Christes only sake, a righteousnesse in the holy ghost folowing therupon, with the life euerlastinge. As Adam was confyrmed the ymage of God, & appointed to rule ye whol earth. Gen. i. He succeded him & his eternall sonne in these.

ij. hygh offices of Gouernaunce and of doc
trine, through the gydaunce of hys holye
spirite, so becomminge to the one a vicege-
rent or liefe tenannt, and to the other an
hygh vycar general. He instructed his po-
sterite in the ryght rules of fayth for that
age, and prudently vsed theyr politique re
gyment. In thys perfyghte trade succeded
the fathers, Enos, Cainan, Malalehel, Ja
red, Henoch, Mathusalah, and Lamech,
one after an other, tyll the dayes of Noe.
Whyche gouerned moste godly, and pre-
ched repentaunce for an houdred and xx.
yeares space. After ỹ generall flonde stode
Noe vp agayne, and executed these ij. offy
ces more earnestly than afore. Melchyse-
dech hys sonne was both a kynge and a
preste, so was faythfull Abraham and hys
chyldren after hym, as apereth both by
their warres and sacrifyces.

And all though Moyses at tymes exe-
cuted but one of these ij. offyces, and Aa-
ron hys brother the other, yet were they af
terwardes agayne both vnyted in Josue
and hys successours, assysted by the by-
shoppes and Leuytes, tyll the Jewes de-
syred a kynge. Than helde Saul the tem-
porall dompnyon, and Samuel the hygh
prestehode, Dauid and Abiathar, Salomo
and Sadoch, in the same trade folowyng,
tyll the realme was deuyded into Israell
and Juda for the wyckednesse of rulers.

And

And as the falle worshyppynges or execrable ydolatryes began to increase by the vnpylfulnesse of falle prestes, God raysed vp the prophetes, with an earnestnesse to rebuke them and agayne to renewe the heauenly doctryne and gouernaunce. And as their course was out by a myserable myst vpon thy ough warres and captyuyte, that lyuely doctryne of saluacyon, by the sectes of pharysees, Saducees, & Essenes was yet ones agayne obscured, and the hygh gouernaunce clerely decayed and also remoued from the chosen flocke of God, the sceptre translated to Herode a cruel straunger. The sonne of God the eternall father, called Jesus Christe, than entered into the flesshe at hys tyme appoynted, and became our hygh kyng and prest euerlastynge by hys tryumphaunt passyon and ascensyon, restorynge these .ii. offyces, and reserynge them in hys glorefyed humanyte to a sempyternall monarchye. To hys Apostles and dyscyples he appoynted the administracyon of hys heauenly word, leauynge to the worldely rulars the hygh gouernaunce of peoples. Thys hath bene breuely the very order, course and processe, conserynge these .ō. most hygh offyces sens the worldes begynnynge.

Now the great aduersary of God Antichrist hath sens Christes ascensyō wrought in hys wycked course, to depraue these

ñ. mynystracyons of God, and to cause them to serue his moste blaspheмouse and spithie affectes, the tyrste. ñ. partes of my Englyshe votaryes here presente, dothe plentrously shewe. And my hope is that ỹ ñ. lattre partes, whyche wyll, God wylyng, moste spedylye folowe, shall declare it yet muche more at large. I haue therin decreed for difference of the bokes and apt argumentes of the matters contayned in them, to gyue them. iiij. severall tytles, of rysyng, buylyng, holdyng, and falling. ffor the fyrst part treateth of theyr by rysyng to myschefe, by the olde pvolatours in the reygne of perdycon. The seconde parte sheweth of theyr halfye buyldyng by the hypocrytysshe monkes to establish the wicked kingedome of Antichrist. The thirde part will declare the craftye vp holdinge of their prowde degrees & possessyons, by the wilye and subtile slapghtes of the. iiij. orders of freres. And ỹ forr part shal manifest their horrible fall in this lattre age by ỹ grounded doctrines of the true preachers & writers. These votaries do I take for those instrumentes of Satha, which cõtinually from time to time haue destroied these. ñ hygh mynistracions, by darkenyng the doctryne of God, and peruertyng iustyce in the rulars. Next to the scriptures I take their moste wicked examples for witnesses in that matter.

If pour learned maiestye, in thys second part do marke theyr wycked procedynges in takynge from princes the innestynge of prelates, and from the churches mynysters theyr marryed wyues, ye shall fynde them the greatest traytours that euer were on thys earthe, both to God and to man. For by takynge from pynces the inuestyng of prelates, they deminyshed more than halfe theyr autorytye, makynge them bonde seruauntes to Antichriste. And by condemnynge of marryage in the mynysters, they not onlye peruerted the doctrine of fayth, but also of godly preachers they made dyel workemē and vncleane doers, ydolatours coniurers, lyers, oppressours, tyrauntes, whoremongers, and most execrable buggerers, so secludynge theyr names from the lambes boke of lyfe, and theyr sowles frō saluacyon in Christe, Apo. xxi. Thys symple worke haue I dedycated to your excellent maiestie, partlye to declare my obedyent hart to the same, and partlye to detecte the subtile slaightes of the hipocrites, your mortal enemyes in the kyngedome of Antichrist. Therin maye your highnesse as in a myrrour, beholde the auncyent enemyes of your noble predecessours, se theyr procedynges, knowe theyr cōueyaunces, and clerelye perceyue theyr practyses of decept. Ye maye also therby be assertayned dyuerse wayes by a nombre of theyr vngodlye ex-

amples

amples of lyfe, that your noble father of famouse memory, ded ronne for hys tyme a most profytable course to the christen cõmen welthe, whan he fyrste ouerthrewe that most odyble monstre of Rome wyth hys vncleane generacyon. The eternall father of our lorde Jesus Christ, send your learned maiestye longe lyfe on the earth, that ye maye in the spyrete of Helias, double hys vproyrouse doynges, as I haue no doubt but ye wyll. So be it.

Domine, in misericordia tua, saluum fac regem.

¶ The Au=

tours names both Englyſh and other, out of whome thys preſent boke is collected.

A

Adelbaldus Traiectenſis.
Ægidius Fabri.
Aneas Syluius.
Alanus Teukeſbury.
Albertus Crants.
Alexander Tertius.
Alphredus Beuerlacenſis.
Andreas Althamerus.
Andreas Oſiander.
Anonymus Anglus.
Antoninus Archiepiſcopus.
Aulus Gellius.

B

Baptiſta Platina.
Baptiſta Mantuanus.
Barnefridus Vrſpergenſis.
Bedas Girvuinus.
Benedictus de burgo Petri.
Benno Cardinalis.
Berengarius Turonenſis.
Bernardus Clareuallenſis.
Bernardus Luxenburgus.
Beroſus Chaldeus.

Biblia sacra.
Blondus Flauius.

C

Caius Sempronius.
Cæsarius Monachus.
Christianus Massæus.
Christophorus Marcellus.
Chronicon Calesianum.
Chronicon Burtense.
Compendium noui chronici.
Conradus Gesnerus.
Cornelius Agrippa.

D

Doctor Origenes.
Dunelmensis Monachus.
Damianus Cardinalis.
De utraq; potestate.

E

Eadmerus Cantuariensis.
Egesippus Historicus.
Erasmus Roterodamus.
Ethelredus Rhieuallensis.
Eusebius Cæsariensis.

F

Fabianus Chronographus.
Fabius Pictor.
Flauius Blondus.
Flores historiarum.
Franciscus Bonadus.

G

Georgius

Georgius VVicelius.
Giraldus Cambrensis.
Godfridus Viterbiensis.
Gracianus Monachus.
Guido Perpinianus.
Guilhelmus Malmesbury.
Guilhelmus Cantuariensis.
Guilhelmus Caxton.
Guilhelmus Horman.

H

Hartmannus Shedel.
Hector Boethius.
Helinandus Monachus.
Henricus Huntendunensis.
Henricus Bradsha.
Herebertus Boschan.
Hieronymus Stridonensis.
Hildebertus Cenomanensis.
Huldricus Mutius.

I

Iacobus Meyer.
Iacobus Bergomas.
Ioannes Hagustaldensis.
Ioannes Sarisburiensis.
Ioannes Fiberius.
Ioannes Baconthorpe.
Ioannes de Columna.
Ioannes VVicleuus.
Ioannes Tyssyngton.
Ioannes Trevisa.

Ioannes Euersden.
Ioannes Hardinge.
Ioannes Boccatius.
Ioannes Capgraue.
Ioannes Annius.
Ioannes Liechtenberger.
Ioannes Hagen.
Ioannes Paleonydorus.
Ioannes Nauclerus.
Ioannes Stella.
Ioannes Huttichius.
Ioannes Tritemius.
Ioannes Cibenius.
Ioannes Textor.
Ioannes Carion.
Ioannes Maior.
Ioannes Functius.
Ioannes Scuissh.
Ioannes Eckius.
Ioannes Riuius.
Ioannes Lelandus.
Irenæus Lugdunensis.
Iustinus Martyr.

L

Lambertus Shafnaburgensis.
Lanfrancus Archiepiscopus.
Legendarium Ecclesiæ.
Lelandus Antiquarius.

M

Macrobius Aurelius.

Marcus.

Marcus Cicero.
Marcus Sabellicus.
Marianus Scotus.
Martialis Valerius.
Martinus Carsulanus.
Martinus Lutherus.
Matthæus Paris de S. Albano.
Matthæus VVestmonasterienſis.
Monachus Dunelmi.
Monumenta cœnobiorum.

N

Nauclerus Hiſtoricus.
Nicolaus Treueth.
Nigellus Elienſis.

O

Odo Cluniacenſis.
Origines Doctor.
Oſbernus Cantuarienſis.
Otho Phriſingenſis.
Ouidius Naſo.

P

Pamphilus Græcus.
Paulus Phrigio.
Paulus Æmilius.
Petrus Damianus.
Petrus Bleſenſis.
Petrus Equilinus.
Philo Hiſtoricus.
Plutarcus Chæronæus.
Pœnitentiarum Romanum.

Polydorus Vergilius.

R

Radulphus de Diceto.
Radulphus Niger.
Radulphus Cogeſhale.
Ranulphus Ceſtrienſis.
Raphael Volateranus.
Ricardus Haguſtaldenſis.
Ricardus Diuiſienſis.
Ricardus Præmonſtratenſis.
Ricardus Croilandienſis.
Ringmannus Phileſius.
Robertus Montenſis.
Robertus Gaguinus.
Robertus Goulet.
Robertus Fabyane.
Robertus Barnes.
Rogerus Houeden.
Rogerus Ceſtrienſis.
Rodolphus Gualtherus.

S

Scala mundi.
Sebaſtianus Murrho.
Sigebertus Gemblacenſis.
Simeon Dunelmenſis.
Stephanus Langton.

T

Thomas Rudborne.
Thomas Monmouth.
Thomas VVelden.

Thomas Scrope.
Titus Liuius.
Turstinus Eboracensis.

V

Valerius Martialis.
Valerius Anselmus Rid.
Vergilius Maro.
Vergilius Polidorus.
Vincentius Beluacensis.
VVernerus Carusiensis.

X

Xenophon Athenensis.

FINIS.

Faultes escapinge the printer in the first part of this worke.

Fo.15.pag.2.li.9. Orosius. fo.16.pag.2. li.12. pretensed.fo.17.pa.1.li.7.of these.pa.2. li. 26 reuelacyons.fo.32.pa.10.li.2.the gantes or his stardes there.fo.42.pa.1.li.19.she founde. pa. 2.li.6.capite .fo.46.pag.1.li. 26. Apoca. xiij. fo.49.pag.1.li.18.to the generall. fo.51. pa.1. li.15.Carsulanus.fo.59.pa.2.li.31.Cap.xiij.fo. 71. pag.2. li.9. Hardecanutus.fo.72.pag.1.li. 7.reasons.fo.73. pag.1.li.28.the xij.yeare.fo. 74.pag.1.li.12.alwayes.fo.78.pag.1.li.5.lete them. pag.2.Hermannius Contractus.

Faultes escapinge the prynter in the seconde parte of thys vuorke.

Fo.3.pa.2.li.28. deficiunt Spurius, Lucretius, Spurius Papyrius.fo.6.pa.2.li.9. deficit. Yea, that great mother of myschefe, Apoca. xiij. fo 11.pa.2.li.11.hys bokes.fo.13.pag.2.li.28.feast of all sayntes.fo.15.pag.1.li.20.no drynke. fo. 17.pag.1.li.32.He shryned.fo.51.pag.2.li. 26. If thys.fo.52.pag.1.li.3.but also.pag.2.li. 25. VVhole consent.fo.54.pag. 2.li.25. famouse. fo.57.pa.2.li.7.fame.fo.59.pa.2.li.21. set ors dynaunce.fo.46.pag.2.li.5.deficit. Thus are these verses to be Englished.fo.64.pa.2.li.29 deficit. Thus do I Englysh them.fo.65.pa.1. li. 9.dyspleased.fo.66.pa.2.li.20.the abbesse.fo 69.pag.1.li.4.both of Christ.fo.89.pag.2.li. 15.deficit. Thus to be Englished.

¶ The fyrste part of the Actes of Englysh votaries, comprehendynge their vnchaste practises and examples by all ages, from the worldes begynnynge to the yeare of our Lord a. M. collected owte of their owne legendes and Chronycles By Johan Bale.

¶ Learne herin (good reader) to proue all spretes, and to iudge false myracles, re bukynge no Christen beleuer, but those obstinate hipocrites onlye, whiche yet lyue after theyr popes olde rules Reade, but laugh not.

O thy mayden of Chaldea, Thou shalt no more be called tender and pleasaunte, Thy shame shall be discouered, and thy preuyptees shall be seane, for I (sayth the lorde) will auenge of the, and no man shall let me. Esa. 47.

BRITISH MUSEUM

Judas that auncyent Bryttayne, in hys fyrst treatyse of the dolorouse destruction of hys contreye, hath this worthy sen thence agaynste them which were the cheefe cause therof. And borowed it is of the xxiiii. chaptre of Salomons prouerbes. Whosoeuer cõmendeth the wicked (saieth he) and repoyseth them righteouse or holye, the same shall ones haue the curse of the people, and the comminalte shall abhorre hym: Plenteouse hath the Popes clergie bene in this poynt, specially in the churche here of Englande. Not onlye haue they commaunded vnto vs whoremongers, bawdes, bribers, Idolaters, hypocrytes, trapers, and moste fylthy Romish Gosaputes. mourneanes, as Godlye men and women, but also they haue canonysed thē for moste holye saputes, set them vp gylt Images in their temples, commaunded their vigils to be fasted, appointed them holy dayes and the peoples to do them honoure with euensonges, bowres, processiõs, lightes, masses, ryngynges, syngynges, seuynges, and the deuyll and al of suche heythenysshe wares. They haue done vp vs as

Pro. 24

theyr olde predecessours the Idolatrouse prestes ded by the auncyent Romanes. They haue set vs vp a sorte of lecherouse Goddes to be worshypped in oure temples, to be our aduocates, and to helpe vs in our nedes. In stede of Iupiter, Saturne, Mercurye, Mars, Iuno, Proserpina, Diana, and Venus, whiche ded all their feates in whoredome, as the poetes verefyeth, they haue geuen vs Menefryde, Cuthbert, Dunstane, Oswalde, Anselme, Becket, Brigyde, Audrye, Modwen, Edith, Osith, Ethelburge, and a greate sorte more of vnpure workers out of martyage.

Olde goddes & newe.

Marke the lyues of their Englysshe saynctes, almoste from the begynnynge, & ye shall not fynde one of them canonysed for preachynge Christes verye a ryghte, neyther yet for leadynge a lyfe after the perfyght rules of the Gospell. Not one commende they for worshyppynge God wythoute mennys tradycyons, nor yet for executynge the workes of Mercye, vnlesse yt were to their aduauntage. Neuer reckened they wedlock anye Godlye estate of lyuynge, thoughe yt were an onlye ordre instituted of God in the begynninge, yea, for hys prestes also. Commonlie they haue dyswaded bothe men and women from yt, as from a most perylouse snare.

Dyssuasyon.

les, callynge pt folythnesse, fylthynesse, beastlynesse, a walkynge in darkenesse, a mayntenaūce of lecherp, a fulfillinge of fleshlye desyres, a grounde of all vyce, an entraunce of deathe, a corruptynge of maydenhode, a lake of wyckednesse, a clay pytt of vnciennesse, a thraldome of Egipt a nette of Sathan, a snare of the deuyll, & a pondc of perdicyon, lyke Johan Capgraue *in Catalago sanctorum Anglie*, specialye in the lyues or legendes of Klarus, Eanswyde, hyneswyde, Etheldrede, wenefrede, Mylburge, and Myldrede wyth suche other lyke, and ye shall fynde vp wordes moste true. In the hystorye of Saynt Vrsula haue they named the Angels of darkenesse whiche hath persuaded marrpage lawfull. Of whose nōbre was firste God the eternall ffather, and than Moyses and the Prophetes for the olde lawe. And afterwarde Jesus Christe hys eternall Sonne, wyth Peter Paule, & the other apostles, for the newe lawe. Were not the men (thynke yow) wele ouerseane?

Maciōs of Marriage.

Blasphemye.

So peruerse stomakes haue they borne to women, that the more parte of their temptynge spretes they haue made the deuyls (lyke their Saintes legendes) but he that tempted Christ was an he deuyll, a relygyouse deuyll, and a prestlye deuyll. Whā they haue bene tempted wyth

lecherouſe ſpretes in the lykeneſſe of women, they haue (they ſaye) by the ſuffren vertu of holy water, turned them into deuyls agayne. But neuer were they yet ſo corrupte with all their holye water, as to make of their whores honeſt married women. No, yt is nat their ordre, to do ſuche myracles. In the lyke of Sayut Godrick is mencion of a ſhe deuyll, but in the concluſion, he apereth with hangynge ware of no ſmall quantyte, hauinge hys ponge ones folowynge hym wyth ſhauen crownes. Of a lykelyhode therfor he was ſome ſpirituall he tempted, & hys chyldren wythin holye orders. Such power had Sayut Guthlake ouer thoſe watchinge wormes, that he made them to tarry with hym, and to buylde hym by a monaſtery at Aſcendyck, now called Crowlande, ſome ſaye. To be ſhort in thys matter. Their ſayntes in a maner were all vnmaried. If anye were maryed that wolde vedes be ſayntes, they were anon compelled by othe, or by the wape of penaunce, to leaue their makes to the occupieng of others, the man his wyfe, and the woman her huſbande, as ye ſhal beholde in this boke by moſt plentyouſe examples. For matrimony hath euer bene ſuche a blacke bugge in their ſinagoge and churche, that neuer wolde canonyſacyon serue yet, where as was

The deuyls.

Sayntes vnmaried.

in

in place.

Notwithstanding we are throughly assertayned by innumerable scriptures and argumentes, that matrimonye is of God, and by their innumerable exampples of spithynelle, that their nowed wpueleſſe and hulbandeleſſe chaſtyte is altogyther of the deupll. Sens the glorioule aperaunce of the Goſpell haue that Sodomiticall ſwarme or brode of Antichriſt (that pe call the ſpirituaſte) bene oft tymes admonyſhed of their fleſhlye errours by the manyfeſt ſcriptures therof, that they ſhulde ones repente theyr moſt horryble myſcheſes, and graunt vnto maryage the fredome due therunto. And what haue they done, thynke you? Nothynge els at all but laughed them to ſcorne, reportynge them to be but fables and lyes. The learned allegacyons, reaſons, and argumentes of Philyp Melãchton, Luther, Lambert, Pomerane, Barnes, and ſuche other, they haue heard, but the anſwere is pet to make. They mocke and mowe at them like Jacka napes or ſpye them which went vp & downe by the croſſe whan Chriſt was crucyfyed, and that is ynough for them. For they haue it of their popes lawe to anſwere no man, yea although they wryte their abhominacions to the vttermoſte, hys

Notaries.

Chriſten doctors.

The autour. vnlesse they haue hym in preson. I haue therfor thought yt best, seynge they regarde not the sacred scriptures, to lape before them their abhompnable practyses and examples of sylthynesse, by their owne legendes, Chronicles, and sayntes lines, that all men maye knowe what legerdemaynes they haue vsed, and what lecherouse lines they haue led here in Englande sens the worldes beginninge. Lete them now be ashamed of their beastlynesse, or els put on their mothers face altogither.

Chronicles. In the first part of this boke, maye men bretelie behelde how and by whome this realme was firste inhabited, which thynge hath bene hytherto in all Englysh Chronicles, doubtfullie, vnagreablye, yea, and vntrulie treated, vpon coniecturs, fantasies, and lies onlye, by reason of ignorance in the scripturs and moste auctorised histories. They shall also perceyue, what peoples haue here by all ages remained, what doctrines hath bene thaught by their true and false prophetes, what worshippinges of God they haue vsed, and what lawes in religion they haue folowed. Fynallie they shall

Prestes knowe clerelie, the decepefull workemanship of the instrumentes of Sathan, their Bishoppes, prestes, & monkes, with other disguised locustes of the same generacion.

Whose

Whose continuall studye, labour, and seking was alwaies to blinde them by a colour of chast lyuynge / makinge them to beleue, that their marryenge of wiues was a prophane lapte / a brutishe beastlynesse / and a thynge which greatlye displeased God / Their owne bowynge of lyuynge vnpure was againe (they said) a spirituall ordre, a lyfe of Angels, and an holye religion which pleased God aboue all other, what though they neuer had it in their liues. For true virginite is a fayth vncorrupted, or a beleue gouerned by the onlye worde of God without all superstitions of men. This was the onlye virginite that Marye was commended of / Luce. 1. This virginite perteineth chefely to marriage, as testifieth Saynt Paule. 2. Cor. 11. And as apereth in Abraham and other iust fathers which had faythfull wiues. No people are lesse acquaynted with this virginite than sectaries, or they that bowe virginite / for they chefelye depende vpon mennis tradicions and rules.

Marria ge.

Virgini te.

ffayth.

2. Cor 11

But if a tre maie be knowne by his frutes, and a man by hys dedes, as owre sauer sayth they maye, Math. 7, ye shall easelye perceyue by their actes, that these virginall votaries hath bene the verye Angels of darkenesse. Marke their goslye conuersaunces, and their other good

Mat. 7.

workes (as they will haue them yet called) like as they are here regestred in course. And ye shall finde them more fyt for hell than for heauen. Yea must they be canonised sayntes, and do most wonderfull miracles. But those miracles are the stronge delusions (sayth Paule sayth) that the Lord will sende vnto them that shall perish for their vnbeleues sake. 2. *Thessalon*, 2. I doubt not but this labour of mine, though it be very simple, will minister some light as wele to the learned as vnlearned. At the least it shall teache them to iudge false miracles, that they be no more so deuplished ye repued. Lete not the oft citing of autours be greuouse to the readers, my occasion iustly considered. For therby shall the papistes haue shame alwayes, if they report them fables, or els me a liar for the tellynge of them, beynge in their writynges so manyfest. And as concerninge those autours, they were their owne dere frendes, and wrote the best they conlde of them. If they had bene their enemyes, and so shewed the worst of them, or els but indyfferent writers as they were most parcyall witnesses, it hadde bene a farre other shew of their mischefes than here will apere.

Miracles.

Autours

When trusted they wolde haue seane them selues in this clere lyght of the Gospell

spell, and so haue repented their former
facte of falsehede. But truly they are
of a farre other kynde than so. Their Bishop-
nature is not to repent. do they neuer so pes'
manye mischefes. Rather stody they
out newe practyses of tyrannye and cau-
tels of cruelte, to adde mischefe to mis-
chefe, tyll the great vengeaunce prompt-
sed lyght fullye vpon them. Who so
euer hath promoted forewarde Gods de Gospell
crye (they thanke God of it) they haue
bene non of them as yet. Yf they shuld
make their boastes with Paule. 1. Corin.
15. that they haue done therin more la-
bours than the other disciples, men of
knowlege wolde vp and vp saye, that
they sped most fatlesye. In dede they ha
ue with Menelaus, Alchimus, Auantas,
and with Cayphas gone afore all worldy
tyrauntes in the murtheringe vp
of them whice hath donett. And for er
rours, they saye. But wha euer erred Errour.
as they haue done, sens the worldes be-
gynninge? Truly non as yet. Neyther,
Turke, Jewe, Saracene, Pagane, nor
deuyll, as the examples herafter wyll
shewe, they shall not be able to anoyde
yt, vnlesse they dysputte with fyer and
faggottes as they haue done hytherto.
For starke nought are they in dysputacy-
ons, where as they are not at hād. For this
boke, I shall haue their common lyuery,
and

and he called a thousande tymes hereticke. But neyther loke I for reasonable answere of them, nor yet for amendement of their knauerpes.

Face of Antichaill.

In this boke of myne, is one face of Antichaill chefelye disclosed (paraunenture iij. vnder one) wherwyth he hath of longe tyme painted out hys whore, the Rome churche that she might to the world apere a glorious madame. That face is her bowed chastyte, wherby she hath deceptfullye boasted herself spirituall, beynge but whore and theefe, and dysdayned mar

Marriage maketh lay

rage as a vyle strasse sacke, and dyrtye dyshe clout, callynge all them but lewde laye persones that were vnder yt, though they were kynges and quenes, Lordes, & ladies. Ye noble gouerners and learned lawers, vnto whom God hath in thys age delyuered the measurynge rodde of hys worde, as he ded to Johan. Apocal. xi. that ye shulde measure all thynges rightly. Be not now slacke in your offyces, as in the blind tyme, but thorow fourth that wretched bonde woman with her doughter, that Rome churche with her whorilly

nobilitie

nesse. No poynt of nobylyte were it, nor yet of learned worthinesse, to be as ye haue bene of late yeares, styll seruaunte slaues to a moste filthye whore, and to her whoredome and whoremongers. Our moste christen Emperour of Englande, kinge

ge Herye the .viij. of that name, & now his moſt learned & gracious ſonne kynge Edwarde the .vi. a moſte worthye miniſtre of God, hath gone before pow in that behalfe. They haue made open vnto ye the way, and dryuen away from pour gates the great aduerſarie that ſhuld moſt haue noped pow. Diſdayne not than pow to folowe. Take from pour true ſubiectes, the popes falſe Chriſt with his belles and bablinges, with his miters & maſtries, with his ſannoms and ſopperyes, and lete them haue frely the true Chriſt again that their heauenlie father ſent them from aboue faſhioned out vnto the in the Goſpell. For much more bewtifull is he in the lighte of true beleuers, than are all the corrupt children of men, with all their gorgious apparelinges. Loke pou therunto with earneſt reſſe, for nothinge will be at the laſtre day more ſtraightly required of pou than that.

kynge Herry.

Chriſt.

¶ The fyrſte part of the Actes of Englyſh votaries, comprehendynge their vnchaſte practiſes and examples by all ages, from the worldes begynnynge to the yeare of our Lorde a. M. collected owte of their owne legendes and Chronycles By Johan Bale.

¶ Marrpage inſtituted of God.

Matrimony.

IN paradyſe our eternall and mercyfull father inſtituted marrpage immediatly after mannys fyrſte creacion, and lefte yt wyth hym as an honeſte, comely, wholſome, holye, and nedefull remedye agaynſt all be aſſtye abuſyons oft he fleſhe, that ſhulde after happen, and graunted therbnto hys eternall bleſſynge. Increaſe (ſayth he) multyplye, and fyll the earthe. Gene. 1. And thys repeted he thryſe after that. Gene, 8, 9, & 36, to the intent it myght be groundedlye marked, and wele knowne of men to be hys moſt eerneſt ordinaunce. Thys was the fyrſte ordre of Religion that euer was made, and of moſte holyneſſe, yf we dewlye reſpecte the maker therof wyth the other circumſtaunces beſydes, preferrynge hys wyſedome to mans

the firſt religion

nis wisedome. And for that it shuld not be reckened a thinge vnadmysleipe done of him, he loked therupon agapne amonge all his other workes, and could beholde no imperfeccyon therin, but perceyued that it was of excedynge goodnesse. Yet hath there sens rysen a sort, whych haue agapnste Gods heauenly wisdome, set theyr fleshlie folishnesse, whiche are non other to be reckened than the verp sede and of spynge of the serpent. Though these haue knowne that there is a God, yet haue they not glorified him in faythe and mekenesse, but haue become moste vapne in their ymaginacyons. Where as he hath declared marriage excedingly good, they haue condemned it as a thinge execrable and wicked. And where as he hath spoken it by his owne mouthe, that it is not good for man to be alone, they haue improued that doctrine and thaught the contrary, as a thinge more perfight and Godly.

Humaned pretes.

Gods aduersaries.

¶ Warepage contempned of Sathan.

THus Sathan erected him selfe a gainst God in that wicked generacion, whych beganne first in Cain, and hath euer sens continued in that posterite. For this presumpcion God gaue them clerely ouer, and lefte them to them selues with all their good inten-

Cain.

intentes and bowes, wherupon they haue wrought sens that tyme fylthynesse vnspeakeable. Their chast women, vestals Monpals, Nonnes, and Begines. chaungyge the naturall vse, haue wrought vnnaturallye. Lyke wyse the men in their Prelacyes, prelthodes, and innumerable kyndes of Monkerye, for want of women hath bient in their lustes, and done abhomynacyons withoute nombre, so receyuynge in them selues the iust rewarde of their errour. Of these moste hellishe & diabolick frutes, holpe Sayncte Paule admonyshed the Romanes, in the fyrste chaptre of hys Epystle vnto them, knowynge afore hande that out of their corrupted christyanyte, shulde ryse suche a fylthye flocke as shulde worke them euerye where. But neyther of Paule nor yet of Peter haue the fore warnynges auayled, but those brockishe boores haue gone freyly forewarde without checke tyll nowe of late dayes, where in God hathe geuen vs a more pure syght to beholde their buskelinges.

Nonnes & Monkes.

Sodomites.

¶ Marriage of Prestes in both lawes,

TO make manyfest vnto the, what wyues the Lorde appoynted by his seruaunte Moses, vnto the leuytycall prestes in the sacred posterite of Aaron *Leuiti. 21, & Ezech. 44.* it were but

Prestes wiues.

but labour lost. Eyther to put them in remembraunce that Chriſt was borne in wpues. marrpage, though hys mother were alwapes a mayde, and that he left vnto hys Apoſtles marrpage in lybertie euermore yt were in dapne allo. ffor all thys hath GOD shewed vnto them plapnelye, by hys true prophetes in thys laſtre age, declarynge the fynall deſtruccyon of that wretched kyngdome. As by Martyn Luther, Johan Pomerane, ffrances lambert, Oſwaldus Mycconius, Philip Melaunchton, & ſuch other (as is ſayd afore) but all haue they taken for fables. That lorde ſent them one vnto theyr owne doores, whiche effectuallye did hys meſſage, euen Robert Barnes by name, of whole grounded argumentes they haue not yet diſcharged the leaſte, beſydes that they haue had from hym by good Mpllyam turner and George Jope. And all thys haue they diſdaynoullye laughed to ſcorne. Conſyderynge therfore that no gentyl ſpeche wyll auayle them, nor yet ſharpe threatenynges call them to repentaunce, he will now caſt their owne vyle dounge in their faces, that it ſhall cleaue faſt vpon them Mala. 2. He wyll throwe in their teethe by thys booke and ſuche other the ſtynkynge examples of their hypocryſye lyues, with their callynges and clopynges to patche vp that daunbery-

Prieſtes

Haters of the Pope.

Barnes.

The auctours.

of the temple, their vowed wyuelesse and husbandeles chastite.

¶ Englande inhabyted afore Noe and after.

Englād. AND for asmuche as the tytle of this present treatyse onlye respecteth Englande, onlye shall it treate the buchast examples of the spirytualte therof, wyth certayne examples of Romyshe Popes whiche then wrought their iuggelynge mastries there. To fatche the matter from their fyrst foundacion, and so to stretche it forewarde, I am fullye assertayned by auncient wrytinges, that thys lande was wyth people replenyshed longe afore Noes dayes. Yea, suche tyme as men were multiplied vpon the vniuersall earthe, *Gene. 6.* As they then had left Gods appoynted Religion, and had taken wayes vnto them after their owne good intentes, suche vnspeakable fylthynesse folowed, as brought vpon them the great dylunye or vnyuersall flod, whych left none alyue, but drowned them vp as it dyd all other quarters. Thys wytnesseth bothe *Moses* and *Berosus*, the moste auncient writers we read of. After the said flood, was it agayne inhabiteth by the of sprynge of Japheth the thyrde sonne of Noe. For of them (Iapeth Moses) were the Iles of the Gentyles sonnd out into regions, euery one after, knowne dyuerse from

Afore Noe.

The flod

Japheth.

from other, by the .iij. languages, kyndredes, and nacions, Gen. 10. And in the dayes of Phaleg the sonne of Heber, was that division of .xij. prouinces, ylke as foloweth in the same chapter. *Samothes* the brother of Gomer (whom the Byble calleth Mesech) restored then agayne thys Iande in hys posterite, the prestes therof called *Samothei*, for so muche as he was the fyrst that fournysshed it with lawes, as wytnesseth *Iohannes Annius in commentarijs Berosi*. Phaleg. Samothes gigas.

¶ Albion with his Samothites.

After this grewe it into a name, and was called Albion. Not *ab albis rupibus*, as fryre Bartylmew hathe fantasyed in hys worke *De proprietatibus rerum*. Nor yet *ab Albiana* the Kynges doughter of Syria, as *Marianus* the monk hathe dreamed it. For of latyne wordes coulde it haue no name, before the latyne it selfe were in vse. And the other without grounded auctoritie appeareth a playne fable, as witnesseth both *Volaterranus* and *Badius*. But rather it should seme to be called Albion, *ab Albione Gygante*, the sonne of *Neptunus*, whiche was afterwarde slayne of Hercules for stopping hys passage at the entraunce of *Rhodanus* as testifieth *Diodorus Seculus* and also *Pomponius Mela*. Not onely because the sayd Albion Albion gigas. Neptunus,

Albion was a graunt, lyke as the afore
layd *Samothes* was afore hym, but also for
that his father *Neptunus* was than taken
for the Lorde or great God of the sea,
wherin it is enclosed. What the chastyte
Samo- was of the Samothites or preestes for that
thythes. age, the Poetes doth declare at large. Ve-
nus was than their great Goddesse, and
ruled all in that spirituall famelye, as she
hath done euer sens.

¶ The Samothytes and their
chastyte.

Vestals They had in their temples, vestals
(whom now we call Mones) whose
office was to maintayne the fyre for perfor-
maunce of the sacrifyces, least it should at any tyme go out. These
were chosen in before they were syxtene
yeares olde, there remaynyng unmaried
the space of .xxx. yeares, and others alwa-
yes by that tyme succeded in their rowmes. Some of these were prelbyteresses,
as they pleased the spirituall fathers.
And as whe lyghtes went out by their ne-
glygence, their punnyshmentes were to
be beaten of the Bishoppes. Moze ouer
if any of them chaunced to fall in aduou-
tery, except they did it in the darke with
Chastite them, their iudgement was to be buryed
in the grounde quycke. Alwayes they
went awaye virgines from them (what
soeuer was done in the meane season) and

at

at the .xxx. peares ende, they were in liberte to marrye if they woulde. This testifieth *Hermanus Torrentinus*, and *Iohannes Textor*, with other auctours. Yet was not this abhominable superstycion so tyranne nously handeled among them than, as it hath bene sens among their successours the papistes, whom by their cruell coactions (synce they neuer so longe) they sent at the last to hell with a conscience adust, were not the lorde more mercifull. Tyrãny now.

¶ Brute with his Druydes.

IN processe of tyme, gote *Brutus Syluius* thys lande of the Albions by conquest, in the .xviii. peare of Heli the hygh priest of the Israelites, lyke as *Æneas* did Italy, and other great aduenturers their regions. And of hym was it called Bryptayne, and the people therof Bryptaynes. After he had fournyshed it with newe regimentes and lawes, there entered in a newe fashioned sort of priestes, all diuerse from the other, and they were called Druydes. These dwelt in the forestes lyke heremptes and procured both publyque and prynate sacrifices to be done. To them was it alwayes put, to dyscusse all matters of religyon, to appoynt therunto the ceremonyes, to hynge vp ponthe in naturall Brunsplinus. Druydes.

discipline, and to ende all controuersyes. Plinius, Strabo, Cornelius Tacitus, Caius Iulius, and other approued autours, report them to haue their first originall in thys lande, but that appeareth not true. Rather should they seme to come first hyther frō Athens, a moste famouse cytie of the Grekes. Johan Hardynge reporteth in hys Chronycle, that kyng Bladud brought them first from thens, allegynge there Merlyne for hys autor.

Athens.

¶ The Druydes and their chastite.

What their rule was concerninge women, we shall not nede to seke farder then to the syxt chapter of Baruch, and the fourtene chapter of Daniel in the Byble. Baruch sayeth there, that their custome was to decke their whores with the pewels and ornamentes of theyr Idolles. Daniel sayeth, that they with them deuoured vp the daylye offeryinges and sacrifyces of Bel. Yet Hector Boethius wryteth in the seconde boke of his Scottysh Chronycle, that there were some amonge them, whiche taught one euerlastynge God alone to be worshypped, without Image made or other similitude els. Neyther allowed they them (sayeth he) that applyed vnto their Goddes the symylytudes of beastes af-

Whores

Onegod

ter

ter the Egypcianes maner (as the Papistes do pet to thys dape Saynt Marke to a Lyon, Saynt Luke to a calfe, and Saynt Johan to an egle, beſyde Saynt Antonies pygge, Saynt Georges colte, and Saynt Dunſtanes deuyll) but great-ly reproued them. Neuertheleſſe pet were they great teachers of ſoocerye. For as teſtifieth Johan Textor in his officines, ſo expert were the Baptaynes in art magyck in the dayes of Plinie, that in a maner they paſſed the Parthianes whyche were the fyrſt maſters therof. Beaſtes worſhyp ped.

¶ Prieſtes marryed and vnmarryed.

NOw as concernynge the prieſtes of the Hebrues or Iſraelites for all theſe ages (whiche were the peculyar flocke of GOD) they had all wyues that were tyghtuouſe amonge them, accordynge to the Religion that he fyrſt appoynted them. Noe, Melchiſedech, Abraham, Moyſes, Aaron, Phinees, Samuel, Nathan, Zorobabel, Jeſus, Eſdras, Mathathias, and ſuch other, were all marryed men and had chyldren. The Scriptures report that theſe men were beloued with God, and that in holyneſſe now were euer founde lyke vnto them. But neyther was that for theyr bowes nor pet for their good intentes, Prieſtes marryed.

Eccl. 44. and so fourth. vi. chapters more. If anye were chast bowers that tyme

Hotaries. the. v. priestes that lusteth after Susanna, were of them. Daniel. 13. So were the wanton sonnes of Heli and Samuel. 1. Reg. 2. & 1. Re. 8. with suche other like. Whiche were afore God verye reprobates, for despysynge hys ordre, as well in that as in other thynges. Of suche chast bowers were there some, at the very tyme whan Christ was borne, bothe religious priestes and leuites, whiche were moste highly taken amonge them. These thynkynge marriage vnholye, abstepned from the vse of women, but they spared not to worke execrable fylthynesse amonge them selues, and one to polute another. Zacharye marryed. Zacharye a marryed priest, and father of holy Johan Baptist, a man for hys marryage founde iust afore God, reprehended that abhominacion in them, and was cruellye slayne for it, as testifieth *Epiphanius lib. 1. Tob. 2. De heresibus*. He was put vnto death (sayeth Philip Melanchton vpon the. xi. chapiter of Daniel) for rebukynge the vyces of his college.

¶ Christ alloweth marryage in his.

JEsus Christ the eternall sonne of God, neuer condempned the firste ordinaunce of his euerlastynge father, but had it in suche reuerence, that he wolde not be borne but vnder it. He found

found hys worthy mother Mary no pro- Marrye
feſſed Nonne, as the dottynge pappiſtes a wyfe.
haue dreamed, to couer their ſodometrye
with a moſte precioufe colour, but an ho-
neſt mannes wyfe, married accordynge
to the cuſtome than vſed. Mat. 1. and Luce,
1. In her ſo marryed without eyther vo-
we or promes of virginite by the holpe
Goſtes moſte wonderfull worckynge Mo non
was he incarnated and ſo became man, ne.
to redeme vs from the captiuite of ſynne,
and reſtore vs agayne to the full fauer
of his father. He honoured marriage
with the fyrſt myracle that he outwardly
wrought in our manhode, and called vn-
to his Apoſtelſhyp, not vnwedded bo-
wers, but marryed men. Iohan 2 and Mar-
ci. 1. He went verye gentilly vnto Peters Peter
howſe, and healed his wyues mother marryed
whiche lay ſycke of a feuer, takynge
hys repaſt there, tarrynge with them all
the nyght, and doynge great cures there
alſo. And at hys departure in the mor-
nynge, he neither commaunded Peter to
breake vp howſholde, nor yet to forſake
hys wyfe and make her a bowelle. Marci.
1. Luce. 4 Math. 8. He neuer commaunded, Mo bo-
nor yet exacted the bowe of virgynyte wes cō-
in all hys whole Goſpell, but left all maunded.
men in lyberte to marrye if they lyſt, for-
bydynge all men fyrmelye, to make a-
nye lawe of coaccion or of ſeparation,

where God hath set fredome in marryage. Matth. 19. Marci. 10. No forsakynge of wyfe and chyldren admytted he euer, but as the vnmoueable and constaunt standynge by hys worde requyreth it, in them that he hath appoynted to suffre death vnder the worldes tyranny for it.

¶ The Apostles & fyrst preachers maried

Peters wyfe.

PEters wyfe went wyth hym in the tyme of his preachyng. 1. Cor. 9. and was put to deathe at Antioche for confessynge Jesus Christ, as wytnesseth *Clemens Alexandrinus in. 7. lib. Stromatum*, and *Eusebius Cesariensis li. iij. Ca. 30 Ecclesiastice historie*. Paule left hys wyfe at Philippos, a cytie of the Macedonianes, by consent of them both. *Philip. 4 & 1. Cor. 7.* ffor thys onlye cause (sayth bothe *Clemens* and *Eusebius*) that he myght the more easelye there by and with the lesse cõberaunce, preache the Gospell abrode. *Isidorus hispalensis* in his boke *De ortu & obitu sanctorum patrũ*, and *Freculphus Lexouiẽsis* in the seconde boke and fort chapter of hys Chronycles, reporteth bothe, that Philip the Apostle preached in ffraunce to the verye extent of the Occeane sea, & was afterwarde done vnto deathe *in Hierapole* a cytie of the Phrygianes, and at the last honorablye buryed there with his doughters. By whose occasyon this realme than called Bryttayne was conuerted

Paule maryed.

Philip maryed.

vnto

vnto the Christen beleue. ffor in the yere from Christes incarnacion. Iiii. was Joseph of Armathe and other Disciples sent ouer of the saied Philip to preache the. Anno. 63. Christ, and entered bothe with their wyues and chyldren, Arviagus then beynge Kynge of the lande. Thys testyfieth Johan Capgraue in *Catologo sanctorum Anglie*, *Thomas scrope de anti. carm. cap. 7.* Johan Hardyng in hys. 47. chaptre, and *Polidorus uergilius. li. 2. Anglice historie.* Joseph of Arimathe. Scrope.

Wytayne first conuerted by men maried.

These were surely the originall begynnynges (sayeth *Polidorus* of the Christen Religion in Wytayne. *Gildas* witnesseth also, in hys fyrst treatyse *De excidio Britannie*. That the Wytaynes toke the christen fayth at the verye spryngе or fyrst goynge forth of the Gospell, whan the churche was moste perfyght, and had moste strengthe of the holye ghost. All that tyme and a longe season after, the ministers helde their wyues, accordyng to the fyrst ordre of God, without, bowynge or pet professynge of birginite, and so contynued to the dayes of Lucius, whyche is called in the Chronycles the fyrst Christen kynge. Though thys Lucius were a good man, and began wele to incline to the Gospell, pet was he worldlye mynded, and thought that it wanted dewe auctoritie

Gospell. Kynge. Lucius.

so

so longe as it was ministred but of symple and poore laye marryed men. Anon therfore he sent vnto Rome. ij. of those ministers called Eluanus and Pedinius vnto Eleutherius the Bpshop (for they had then no pope) to haue some auctoryte from them. And thys was done in the yeare of oure Lorde. C. lxxix. Wherupon *Marcus Sabellicus* sayeth, *Enneade. 7. lib. 5.* That of all prouinces Bytayne was the first that receyued the Christen fayth with publique ordinaunce.

Rome.

Anno domini 179.

¶ Christianite somwhat corrupted.

Then Eleutherius sent hyther. ij. of hys doctors, called Fugacius and Damianus, to set here an ordre. These fyrst baptysed Iucius with a great part of his nobilite and commons, and then with his cõsent chaunged the Idols temples into Christen churches (as they now call them) the flampnes or Idoll sacrificers, whiche were then. xxviij. in nõbre, into so manye bpshoppes, and the. iij. archbpflamenes into. iij. archebpshoppes, as wytnessyth *Calfridus Mouemuthensis* in hys second booke. *De origine & gestis Britonum. cap. 1. Alphredus Beuerlacensis* in hys Chronycle, *Vincensius, Antoninus, Nuclerus, Bergomas, Polidorus*, and a great sorte more. This christianite endured in Bytayne, the space of. CC. and. xvi. yeares, vnto the persecucion of Diocleciane, sayeth

Churches.

Autoures

Christianite.

layth Ranulphus in Polichronico. li. 4. Ca. 18.

Upon this toke the Romyth churche fyrst occasion, to deuyde the chrystten prouinces into dyoceses and partyshes. Marke wyle these fyrst buyldynges of Antechrist, or of Memroth the pongar, and conssyder out of what good stuffe they tyle without Gods wozde. All this haue I written hytherto, not as matters correspondyng to the fyttle of my boke, but that their spirituall frutes maye apere what they are, euen from the very rootes.

Dyoceses parysshes.

¶ The fyrst spryng of monkerye in Bryttayne.

As this newe chrystianite from Rome, had gotten here of the Pagaines both temples and possessions, and were wele fauerdyse satled (they? byshoppes and prestes perchaunce beyng theselue ministers that had serued the Idolles in them afore) anon after there arose out of it a certayn kynde of monkerye, not in apparell, but in apperaunce of a more sober lyfe. These within a whyle semed better learned than the other, and more depelye fell into the peoples estymacyon. Wherupō arose sone after great strife and vnquietnesse amonge them, and out of that strife moste detestable heresyes. For one of them called Pelagius, beynge of the great monastrye of Bencornaburch in Walis (though som call

Temples.

Monkerye

Heresies

Pelagius

call it Wango2) began to dyſpute wyth them for the ſtrengthe of manys fre wyll, and ſaied that man myght be ſaued ther-by, without the grace of God, ſo denyeng the effect of Chriſtes blood, as his fol-owers are not aſhamed to do yet to thys daye. Againſt this heretike Pelagius, wrote Saynt Auguſtyn, Saynt Hierome, Cyrillus Oroſius, innocenſius, Gennadius, and at the laſt Thomas Bradwardin a doctour here in Englande, with dyuerſe other.

Fre wyl

¶ Herelye in Brytayne aryſeth of monkerye.

YEt came there in no bowynge of chaſtite all thys tyme, neyther was bryguite thought anye holyer a-monge them then marryage. ffor one Se-uerus beyng bothe a monke, prieſte, and

Seuerus

Lepor19.

byſhop, had a ſonne there called lepo2ius a mõke alſo and a prieſt, which vexed the lande with that learnynge taught of hys father, in the yeare of our Lo2de. CCCC xxxij. as wytneſſeth both Proſper Aquitanus, and alſo Flores hiſtoriarum. Thys lepo2ius made hys boaſt, that he was able to ſaue one ſelfe, and by force of hys owne fre wyll, wythout the aſſiſtence of God, as repo2teth of hym, Gennadius

432.

Autours

Maſſilienſis, Honorius Auguſtinianenſis, & Iohannes Tritemius, in ſuis illuſtrium virorum Catalogis, and now laſt of all, Cõradus Geſnerus in vniuerſali bibliotheca. Of

the

theſame ſorte was there an other called Agricola, a prieſtes ſonne alſo, whiche in the peare of our Lorde. CCCC. xlvi. troubled the Bꝛytaynes with theſame doctrine, as *Flores hiſtoriarum* ſheweth. The errours of both theſe were at theſame tyme confuted by Germanus and Lupus with other frenche doctours, whiche came thyder then for theſame purpoſe, ſpecially of Sapnt Auguſtine in Affrica. Agricola 446.

¶ A prieſtes ſonne was Sapnt Partrick.

Sapnt Partrick the great Apoſtle of Irelande, was borne here in this Bꝛytayne about the peare of our Lorde. CCC. lxi. and had a prieſt to hys father called *Calphurnius*, whiche was alſo a deacons ſonne that was name *Fodunus*. His mothers name hyght *Conches*, and was holpe Sapnt Martynes ſyſter. Thys telſyſeth *Ranulphus Ceſtrenſis in Polychronico, lib. 4. cap. 29.* and Johan Capgraue *in Catologo ſanctorum Anglie*. If this had bene ſowle playe in thoſe dayes, Sapnt Martyne would neuer ſo pacientlp haue ſuffered it. ffor we reade that he was verye tendre vnto the ſayd Patrick, after that his frendes had ſent hym thyder, and taught hym manye Godlp thynges. What rule this Partrick kepte in that be halfe, I haue not redde. Yet fynde I in hys lyfe wrytten, that he Partrick 361. Martinus. Patricius

he had a laddy wayteynge on hym called
Benignus. Benignus, whiche alwayes reputed hym,
to be his owne propre father; he neuer
Modwenna. denyeng it. I reade also that one Modwenna, an Irysshe woman was verye familiar with hym, whether it were by the waye of marryage or no, that can I not tell. *Ex ante nominatis autoribus.*

¶ Saynctes were begotten in whordome.

Chastite. THe entre more depely into the peoples opinion, a chastyte was pretensed anon after in that monkerye, but not yet solempnelye vowed, and in manye places of the realme were monasteries builded bothe of men and women. But marke what folowed therof immediatly after. Chaste chaunced in those dayes to haue many brethren. For many virgins had then chyldren without fathers, at the least the fathers of them were neuer yet knowen.

Dubricius. Saynct Dubrice that was afterwarde the great archebyshoppe of Cairlegion and metropolytane of all the lande, had a mayde to his mother, called Eurdila, but neuer wold she confesse hym to haue any father. Saynct Kentigerne byshoppe
Kentigernus. of glasghon (that ye now call Saynct Asses or Asaphen) had in lyke case a fayre mayde to hys foxty begegar, but farther would she graunt none to hym, for no co-
merling pulsion, Merlyne also the great sothlay-

er of

re of wales, was an holy Monnes ſonne in ſayne Peters of Kairmardyne, no father yet knowne to him but a ſprete of the ayre. The firſt ſheweth Johan Lay graue in *Catalogo ſanctorum Anglie*, And this lattre wondre is mencioned of all famouſe writers. A great ſort of theſe hiſtories could I rehearſe, but theſe are ynough at this time.

¶ Like examples are among the Turkes.

Turkes

Suche an other fantaſye is vſed among the Turkes religyouſe buggerers to this preſent dape, and thoſe children that are begotten among them, are holden for moſt holy ſayntes, as theſe were. They take it for no marueile that Chriſt was borne of a virgine, for (they ſay) they haue ſuch among them at all times. But to turne agayn to my purpoſe. The cauſe why the fathers of the olde lepde ryplozen might not than be knowne, was this. Johan Lapgraue ſayth. The law was that time in Britayne, that if a yong wenche had be begotten with childe in her fathers howſe, or any where els, this was her iudgement. She ſhuld haue be brought vnto an high mountayn, and there throwne downe headlonges, her corruptour being byheaded. Yf this law had ſtill continued, and neuer ſo bene

Name.

Iudgement.

put to the ſpirituall court without conſcy
ence, neuer had the powe of their chalkite
tonne ſo farre as it hath done, to many a
thouſandes dampnacion.

¶ More Saynctes yet begatten in whoredome.

David. Saynt Dauid of wales the gre-
at archebyſchop of Menenia,
whiche had ſo manye prophecy-
ers and ſo manye Angels ſente afore to
geue warnynge of his comming xxx. yea-
res ere he was borne, was begotten out
of marpage in ſinfynge whoredome. For
hys mother was a Nonne, and his father
the earle of a contrey there called Can
digam ſhyre. A pryuce called Dphocus
in Kynge Arthurs tyme, inflamed at the
deuyls ſuggeſtyon with fleſhlye lone
of his owne naturall doughter, begat of
kinetus. her ſaynt Kynede the holy hermyte,
that in Wales wrought ſo manye great
brigida. myracles. One Dubtacus an Iryſh man
begate holy ſaynt Brigide of his wayde
ſeruaunt called Broceſech, euē vnderneth
hys wynes noſe to ſpyght her wyth it,
which had ſo many reuelacyon from
heauen, and ſo many popes pardons from
cuthbert Rome. Saynt Cuthbert the great God,
of the Northe, and he that was wonte to
defende vs from the Scottes, was a miſ
begotten alſo, for his mother was vnmar
ried. And his father in Irelande to ha-
ue the good occupieng of her, ſtewe both

her father and mother. These were the ſpirituall beginninges of the Saintes of that age. If ye beleue not me, loke Johan Capgraue *in Catalogo ſanctorum Anglie.*, and he ſhall tell ye much more of the matter. I coude ſhew you many more yet of ſuch holy ſaintes birthes, but lete these for this time ſuffiſe. Capgraue.

¶ Whoredome eſteemed moſt holineſſe

Marke how abhominable whoryſhneſſe in all these whoriſh frutes, *is* auaunced of that whoriſh Rome churche, to the great blemyſhynge of Godly marryage. The ſpirituall Sodomites and knaues hath not bene aſhamed to write it in the lines and lieng legendes of al these, that is to ſaye of Dubricius, Dauid, Pinedus, Kentigerne, Cuthberth, and Brigide, with ſoche like, and ſolempnely ſo to reade and ſing it as Gods ſcripture in their temples. Their that they were ſanctifyed in their mothers wombes. Se what aduauncementes they haue for hynking whoredome, and how litle deuocion to chaſt marriage inſtituted of God. Meuer were the ſonnes of Abraham, Iſaac and Jacob, of Moyſes, Eleazar, and Phinees, ſo painted out with miracles and wonders, nor yet ſo pranked vp with tabernacles and lightes, ſenſinges and maſſinges, as these whores birdes. Thus iudge they whoredom holyneſſe, & wholſome mariage filthe. whoredome is holy. Gods ſcripture.

Come out of Sodome ye whoremongers and Hipocrites, popish bishoppes and
The Popes. prestes, for as yet ye haue not reformed this abhominacion, but still vpholde it for your Romish Gods seruice. Come
chaplaynes. our theues and knaues come out.

¶ Women grenouse and solacious.

What a do these holy sayntes of theirs had and their vowers (whā they come ones to vowes makinge) for women and with womē, as to kepe them out of their monasterirs, & to make thē beare children whan they were barrē, it were an infinite thing to write. Sayne Dauids monkes were sheared, wap with naked women at a broke side *in Roside valle*. So were Sayne Theliaes hermites also in an other place not farre from thens. Sayne Dubricius bretherne had many hote mouinges in their flesshe, and were fayne oft tymes to stande naked in the colde riuer. Sayne Kentigernes disciples toke great payues vpon them, to make baren women frutefull. When sayne Brigida was at the verp poynt of marpage, she stole awap preuely with her iij. maydes, and wapted longe after vpon bishop Machill, doing many great cures in his sempte with holy water. Sayne Modwen also after such an other sort, wapted vpon bishop Fiber and his

women.

Dauid.

Dubricius.

Kentigernus.

Brigida

Sayne Modwē

bretherne with her mayden. A woman the ſame ſeaſon accuſed Biſhop Wodon for begetting her with childe, and Brigide like a good body, by a charme or .ij. made all ſafe agayne. As one of her mayden was going to her louer a preſtes bed, for returninge agayne in time, ſhe coude her muche thanke. All theſe holy hiſtories ſhall ye finde in Johan Capgraue. brigida

¶ A ſpyrytuall example of a votarye.

Saint Iltute, or Elcute, which had bene alwayes a moſte valeaunte captayne amonge the Bryttaynes, at the ſuggeſtion of ſaint Cadoc an Hermite, put from him his moſte vertuouſe and chaſt wyfe, leauyng her nothing els to lyue vpon, but barly breade and water on homelye repaſt for her that hadde bene a lady and tenderly brought vp. And as ſhe on a tyme reſorted vnto him only to haue heard the ſweete worde of the Lorde, her commynge thydre ſo ſore diſcontented hys mynde, that with a charme he put out both her eyes. For I am certayn, it came vp to Godly power, (he beynge ledde of ſo Godly a ſpreter. If this be ſayne Paules learning, a man ſo miſerably to leaue his wife, and ſo vngodly to vſe her for aryuge good counſell, I repent me to pow. Yet muſt Iltutus hys wyfe. Moyſes learnyng.

he be ſtill a ſaynt in the Popes holy churche, bycause he was a tirannt to marriage for non other holynesse had he. Such saynts reckon I more fit for hell than for heauen. Mete, this storye hath also Johañ Capgraue *in Catalogo ſanctorum Angliæ*.

¶ Vrſula with her xi. appoynted to marrye.

Vrſula cum xi. millibus

Of Vrſula and her xi. thousande companions haue the ſpirituall hypocrites by helpe of their ſpirituall father the deuyll, practiſed innumerable lyes, by them to make their newe ſought out virginite to apere ſumwhat glorious to the worldly dodypolles that neuer wyll be wiſe. The perpetr of the hiſtory is this, after all iuſt wryters. When our Britaynes had ones gotten by their warre, the lande of Armorica (that we now call the leſſer Britayne) and were put in perpetuall poſſeſſyon therof by their kyng Maximus a bowte the yere of our Lorde. CCC. and xc. they accorded amonge them ſelues through the aſſent of Conanus their captayne, only to marry with their owne nacion, and in no wiſe to haue a do with the ffrenche women there, for dyuerſe perels. Whereupon they ſent vp and by ouer the ſee to Dionothus the duke of Cornewale, which than in the kynges abſence had gouernaunce of al the realme, inſtaſſit

Armorica.

390. Dionus.

Dionothus.

lyte

lye delyuerynge hym, to make prouysyon for them. Which immedyatly gathered from all partes of the lande, to the nombre of xi. thousande maydes and other women, and so shypped them at London vpō the Thamys with hys owne dere doughter Vrsula, for so much as Conanus desyered to haue her to wyfe. And as they were abroode vpon the mayne seas, suche contrary wyndes and tempestes fell vpon the, as drowned some of their shyppes, and drone the residue of them into the handes of their enemyes the Hunnes and the pyctes, which slewe a great nombre of them, as they founde them not agreable to their fleshly purposes. Thys sheweth *Galfredu, Monemuthensis li.* 2. cap. 4. Alphredus Beuerlacēsis, Rounl phus, Cestrēsis, Joānes Harding, Robertus ffabiā, Tritemius in cōpēdio Holateranus & Polydorus. For ma rtyage. Drow ned. antours

Mu hist ory to their ghostly purpose

But se here ỳ cōuenyēce of thyse spirituall gētill men in Playsterynge vp their vnlauery sorceries. They say, they all vowed virginite, & were persuaded of sayntt Michael ỳ archāgel & of saint Johā ỳ Euāgelist, neuer to marry (as thoughe they were dyswaders of marriage for their lecherouse wyues & so wēt frō them religiously to Rome on pylgrimage vn to great deuocyon .ij. and .ij. togyther, and were Wyth lyes. Pylgry

honorably receyued there of the Pope and his clergy If this be not good ware, tell me. I think there wanted no spirituall occupience, for the tyme they were there, yf the storye were true. ffor Daniell sayth, that the lust of that prowde kyngedome, shuld be vpon women. Daniel. 11. Daniel. 11. In all fleshly desyres (sayth Hierome) they are become lyke rauhe stoned horse, neyenge at euery mannis wyfe. Hiere. 5 Hieremi. 5. And in dede some writers haue vttered it, that they were neuer good ens their beynge there. Now marke the sequele. In their returne homeward agayne towardes Colayne, they hadde in their company (say their writers) pope Eliziacus) yf there euer were anye sinche. Poncius, Petrus, Vincencius. Calixtus, Names feyned. Kilianus, Florencius, Ambrosius, Iustinus, & Christianus, all cardinales Cesarius, Clemens Columbanus. Yuanus Lotharius Padalus. Mauricius. Maurilius Poillanus, Sulpicius, Iacobus, Gulielmus. Michael, Eleutherius, Bonifacius, and vij. more of the Popes howsholde, all Bysshoppes, besydes a greate nombre of Prestes and Chaplaynes. Diuerse ye in this holy legende handeled of Iacobus Bergomas in Li. Declaris mulieribus. of Sigebertus, Vincencius, Antoninus, Hartmannus, Carsulanus. Vorago, Vuernerus, Nauclerus, Mantuanus, Vuicelius. Caxton, Capgraue. Hector, Boethius, Maior, and a grete Hystori ours.

sort

sort more, scarselye one agreeyng with an other.

¶ Ffyne workemanshyp to be marked.

HE that wolde take the payne, to conferre their Chronycles and wrytynges, but concernynge thys onlye matter, obseruynge dylygentlye their diuerse bestowynge of tymes, places and names with other thynges percepuynge to the circumstaunce of hystorye; shuld anon percepue their subtyle conueyaunce in many other matters. The solempne feast of these xi. thousande the pilgrimes, for their goynge to Rome, is yet no small matter in their Idolatrous churche, and yet they neuer came there, as the most auncientyue writers doth proue. Their goynge out of Bryttanye was to become honest Christen mennys wyues / and not to go no pylgrymage to Rome, and so become by thoppes bondslaues, or prestes plasyferes Se what our auncient Englysh writers had sayth in thys matter / whych more experimentlye knewe it, and lere the forenamed liars go, which beynge faere of cared the lesse to lye. In dede thys is a very straunge procuringe of Saynctes, if ye marke it wele, but that the monkes and prebendes of Colayne thought to do sumwhat for the pleasure of their Nonnes

Proue the spretes.

Onlye to marry.

Mõnes of Colen.

there, whiche had gathered togyther an haepe of dead mennys bones. For thier bones coulde they not haue, bepnge drowned in the great Occeane sea, as *Galfer.* dus and the other autours berysyeth afore. But both Christ and Paule ones tolde vs, that we shuld be subtylye cyrcumuented of that wpye generacyon, whan they shuld worke thier deceptfull wonders. *Math.* 24. and. 2. *Thes.* 2.

¶ Howpnges ded not pet constrayne.

ALl thys tyme were there no constrayninge vowes but all was fre to leaue or to holde. For *Constans* the eldeste sonne of kynge Constantyne the seconde, bepng a monke of Saynt Amphibalus abbeye in Lairguent, that pe now call Saynt Swythunes in wynchestre, was taken out of pt without dyspensacyon, about the peare of our lorde.

Mõstãs.

CCCC xlviii and crowned kynge of Bpytayne, bepnge in full sperte of marryage. *Galfredus*, *Ranulphus Hardyng*, *Capgrave*, *Caxton*, and *Fabyan*. In sphe case *Maglocunus* (as *Gildas* reporteth) was first a monke, and afterwarde constytute kynge in the peare of our lorde. CCCCC liij. contynuynge styll by the space of more than xxxiij. peres, and had for thenthe tyme. ij. wpues besides hys concubines. Thys *Maglocunus* was reckened the most cowrelye persone of all hys regyon, and a

443.

Maglocunus.

Gildas. 552.

man

man to whom God had than geuen great victories agaynst the Saxons, Norwepes, and Danes. Yet was he in hys age as was longe afore hym, Hemptricus hys predecessour, geuen to most abhominable sodometry, whiche he had learned in his youth of the consecrate chastyte of the holy clergy. *Galfredus, Ranulphus. Hardynge Fabian.* and *Flores historiarum.* Wery vehement was *Gildas* beinge than a monke of Bencomaburch not farre frō Chestre, in his dayly prechinges, both agaynst the clergy and layte, concernynge that tyme and such other, and prophecyed afore hande of the subuersion of tyms realme by the Saxons sorte, like as it sone after folowed in effect. Loke in both his bokes *De excidio Britannie & in scriptis Polidori. Galfredi & Ranulphi.* with the preface of William Tindals obedyence.

Hemptricius.

Gildas prophecyeth.

¶ The Saxons entre with newe Christianite.

Soon after the Saxons had gotten of the Bryttaynes the full conquest of this lande, the name therof was changed, and hath euer sens bene called England of Englis which was than their chefe Captayn, as wytnesseth *Iohan Hardyng, Iohā Maior. Hector Boethius. Caxō. Fabyan.* Than came there in a new fashioned christyn payne yet ones agayn from Rome

Saxōs.

England

Christy anyte.

with

with many more hepthyply pokes than afore. And that was vpon this occasion, as all writers agre. Gregory the first of that name (now called Saynt Gregory) beheldе in the open market at Rome, Englysh bopes to be solde. Marke this ghostly mistery, for the prelates had than no wives. And women in those dayes might sore haue distained their newely vpsin opinion of holynesse, if they had chaunced to haue bene with chylde by them, and therfor other spiritnall remedies were sought out for them by their good prouiders and proctours, ye may (if ye will) call them applesquires. And at this Gregory beheldе them sayre shinned and bewtifully fared, with heare vpon their heades most comely, anon he axed, of what region they were. And answere was made him, that they were of an yle called Englande. Wele may they be called Angly (sayth he) for they haue very Angelyck vysages. Se how curyously these fathers were, in the wele eyenge of their wares. Here was no circumstaunce vnloked to, perteining to the sale. Yet haue this Bishopp bene of all writers reckened the best sens his time. This story mencioneth *Iacobus de Voragine*, *Vincencius*, *Antonius*, *Ioannes Capgrave*, *Maior*, *Polydorus*, & an hondred autours more.

Gregory.

Insteade of marryage.

Angly.

Wares

¶ More Englysh bopes sold at Rome.

Another example like vnto this, telleth the lepde Johan Capgraue in his Cataloge. That at one Macutus an Englysh, Bpsapne, and Bpshop of Aleth in Irelande, bepnge at Rome about the peare of our Lorde. CCCCC. percepued serten Englysh bopes to be solde there openly. He gaue the prce of them, and sent them home agapne. Of a likelyhode he smelled the spprytuall occuppeng there, and pptped the most damnable castpnge awap of those poore innocentes, whome Chrst had so derely redemed with his blood. Suche an other acte of christen pitp wrought king Etelwolphus there (after diuerse writers) whan he in the peare of our Lord. DCCC. xlvij. made sute to Pope Leo the fort, to be clerely dispensed with for the ordre of Snbdeacon, which he had in his powthe recepued) wholsome ware I warande pow) of Helmestane than Bishop of wpnchestre. ffor by that time they had crepte into the seate of the Serpent, Apoca. 13. and obtapned full autorpte to dpspense wpth all pactes, professions, promyses, bowes, athes, oblygacpons, and sealpnges to the Beastes holy serupce. Marke alwapes the tpmes. This story hath Wyllyam of Malmesburye. li. 2.

Aruntus. 500. Ethelwolphus 847 Apo. 13. Tpmes

De regibus. Raulphe. Hardyng. Fabyan and *Polidorus* with other. And that the one wanteth, the other alwayes habundaunt ip supplieth. Possession was taken of that seate of the Beast vndre phocas the emperour in the peare of our Lord. DC. and vij. wean the papacy first begonne.

607.

¶ Augustine entreth with his Monkes.

NOw to returne agapne vnto Gregory. He sent vpon the aforesayd occasion, into England in the peare from Christes incarnacion. LLLLC. xcvi. a Rompish monke called Augustyne, not of the ordre of Christ as was Peter, but of the superstitiouse secte of Beuet. there to spreade abrode the Romishe saythe and religion, for Christes sayth was there long afore. With him entered *Melitus. Iustus. Laurencius. Iodnes, Petrus. Rusinianus, Paulinus*, and a great sort more to the nombre of. xl. all monkes and Italyanes. Wele armed were they with Aristotles artilery, as wyth logyck, Philosophy, and other crafty sciences, but of the sacred scripturs, they knewe lytle or nothyng. If ye beleue not me, reade in Johan Capgraues Cataloge, in *uita Augustini*, his interrogacions. *Ad Gregorium per laurencium & Petrum*, ye shall finde them voyd of all christen learnynge, eyther of law or Gospell, yea, most inpient and folishe. Yet was the sayd Augustine

596. Augustinus.

Monkes

crafty sciences.

gustine the best learned among thē. These
toke with them a great nom bre of frenche Ignoran-
interpretours, bycause they were all ig- unt apo-
norannte of the langnages there. Here stles.
was a noble christianite towardes, whan
the preachers knewe neyther the scrip-
turs nor yet the speache of the people.
Well, yet they ded miracles, yea, so sayd
Christ they shuld do, whan hebad vs in a Mira-
ny wise to be ware of thē. Mayth. 24. ffor cles.
this story, marke specyally Iohan Capgraue *in Catalogo sanctorum Angliæ, Sigebertus Vincecius, Antoninus, Tritemius, Christianus Masseus*, and the churche legendary.
Dyuersly were they of women intreated
And as concerning women, grenously were they vexed with them com
mynge hytherward, specyally at Women.
a vyllage called Saye, wythin the cōstye
of Angeuin in fraunce. In the whych was Saye.
buylded immedyatly after, a churche
(they say) in the honour of the sayd Au
gustine, where as no women come, but
are plaged with most sodayne death, for angre
the dyspleasure there shewed them than, sayntes.
yet ded thy but laugh vpon thē. This sheweth Alexādre the prior of Eilesby in hys
Annuall of Sayntes by these verses.

Cetus aput Saye nexauit eos mulierum.
Qui as peccasse probat. lux noua fōsq; nouus
Plebs parat ecclesiā. mulieribus haud reseradā
Introitū tentat una. sed inde perit.

Thys

This storp hath also Iohan Capgraue, and the olde Englysh Festyuall of Sayntes whych was sometime, the only taught Gospell of England. Notwythstandinge thys dyspleasure of women abrode, yet founde they women fauorable withyn England. ffor Bertha the quene of Kent, than beynge a ffrenche woman, caused kynge Ethelbert to admit them wyth al theyr tyrlery trashe. Yet for the small trust he had vnto them at their fyrst metynge he wolde in nowyse commen with them within any howse (the storp sayth) least they shuld after any sorcerouse sort bewytche hym. The fyrst poynt of Religyon they shewed, was this. They spred fourth a banner wyth a paynted crucyfyre and a syluer crosse therupon, and so come to the kynge in processyon, syngyng the Letany. Wele myght thys be called a new chrystyanyte, for neyther was it knowne of Christ nor of hys Apostles, nor yet euer seane in England afore. It came altogyther from the dust heape of their monkery.

Ffelix. Ethelbert. Procession.

¶ Their fyrst spirituall promyspons here.

As the kynge admytted their enterraunce, he couenannted thus wyth them, and bery wyselp. That hys people shuld alwayes be at Iyberte, and no man constrayned to their

Iyberte.

newe

newe founde Relygyon, ſacrifices, and
worſhyppynges. But alas that fredome
contynued not long wyth them, as ye
ſhall wele perceyue hereafter. Then dyd
Auguſtine get him into Fraunce agayn,
and cauſed one Etherius than Arche by- Etherij.
ſhop of Arelas, to conſecrate hym the
great byſhop of all Englande, without
eleccion or conſent of the people that we
reade of. And in the yeare of our Lorde
euen. DC. dyd Gregorye ſende vnto
hym from Rome, hys prymates pall, 600.
with ſuper altares, chalyces, copes, can- Inſtru-
delſtyckes, veſtymentes, ſurplices, alter mentes.
clothes, ſongynge bokes, reliqkes, and
the bleſſynges of Peter and Paule. And
ſo admytted hym for the fyrſt metropoli-
tane of all the whole realme, appointing
hys ſeate from thens fourth at Cauter-
burye, than called Doroberna, the wor- Doro-
thye cytie of London euer after deprined berna.
of her former tytle, and ſo made an hy-
derlynge. But the ſpirituall fathers
knewe well ynough what they dyd, be-
holdyng afore hande many hydden my-
ſteries. They perceyued that Cauterbu Cauter
ry was wel out of the wayes, and much burye.
nygher the ſea then was London, and ſo
muche the fytter for theyr craftye conuey
aunces, and flyghtes to their holy father
if nede ſhould require it, with manye o-
ther commodites els. Marke alwayes

Nobres. these nombres of Syres and their mistu-
ries, for the age of Man and the Beast,
Apoca. xiij.

¶ Their preparations for Antichrist.

primitie. THe spirit stody of these fathers af-
ter they were ones satied, was al
about masse offrynges, ceremo-
nies, bysshoppes seates, consecrations,
churche hallowynges, orders geuynge,
tythes, personages, purpyfications of
women, and suche lyke. Wherupon a
Synode. Synnode was called, and there cõmau-
dementes were geuen that all thynges
shoulde be here obserued according to the
Christpa customes of Rome. In Englande was
uptye. there a doze their commynge a Christia-
nite, but it was all without masses, and
in a maner without choyce of eyther da-
yes or meates. The Heptaynes in thole
Heptay- dayes had none other Gods seruice but
nes. the Gospell. Seldome admytted they
any difference of tymes with the Jewes,
eyther anye Idoll sacrifyces wyth the
Temples, but folowed the playne rules
of the scriptures. If any superstitions
were amonge their Monkes, they had
nought to do therwith, but were ener-
Princes more at ydelnesse. For Prynces at that ty-
me were not yet become the beastes Ima-
ges, to speake out of their spretes, or to
make lawes accordynge to theyr lustes.

The labour of Augustyne with his mor-

kes, from the forſayd yeare of our Lorde
M.C. was to prepare Antichriſt a ſeate 600.
here in Englande, againſt the full tyme
of his preſcript age, of. 666. For though 666.
he were fyrſt conteyned in the wycked
churche of Cain, yet could he not ſhewe
hym ſelf in his owne ſhewelle, that is to
ſaye, Chriſtes ope aduerſary, tyll Chriſt
came in the fleſhe. And then he apeared
at all one tyme with hym, in the maſy- Anti-
mount churche of the Jewes or ſpyrytu- chriſt.
alte of Herode, whiche then fyrſt began
to perſecute hym and to ſeke hys death.

¶ The prouynce of Auguſtines
Apoſtelſhyp.

In the yeare of our Lorde. M.C.C. 602.
ii. helde Auguſtyne an other coun- Synode
ſell in the weſt part and countye
of Worceſtre, in a place that is yet called
Auguſtynes oke, whereunto he called by
cõmaundement, the. vii. biſhoppes of the
Brytayne churche with their principall
doctours. And as they were takynge
their iournay thyderward, they counſay- Solyma-
led with a certayn ſolytarye man, which tye man
was knowẽ to be of a moſt perfyght chri-
ſten lyfe, what was to be done concer-
nynge the aforeſayed Auguſtyne. Anone
he made them this chriſten aunſwere: If
he be a man of God (ſayeth he) in anye
wyſe folowe hys counſayll. If he be
not bytterlye refuſe it. Howe ſhall

we knowe that? sayd they. We shall well perceyue it by hys gentyll spyrite, sayeth he agayne. ffor Christ bad his scolers to learne of him to be meke harted. If he be of that sort, he is lyke to bryng pe none other then Christes moste easy yoke. But if pe fynde hym proude, be ware of the importable burdens of the hygh myn-ded Pharysees. And as they were com-men thyder, they founde hym sytteynge a loft in a throne of hygh honoure, shew-yng vnto them no countenaunce of gentylnesse. Wherfore they regarded hym not, but vtterlye withstode all hys enforcementes.

Christen counsell.

A proud Mouke.

¶ The Englysshe churche begyn-neth with tyrannye.

After longe disputacions and o-ther wey warde wrangelynges, he layed vnto their charges, that they were in many thynges, contrarye to the vnyuersall Christen churche. Notwith-standing, if they wold consent vnto hym in these .iy. poyntes. That is to saye, to baptyse after the Romyth maner, to cele-brate the feast of Easter as they do there and preache to the Englysshe Saxons as he shuld appoynte them, he wouldi wel beare with them in all other causes. In no case would they graunte vnto hym, nor yet accept him for their archebyshop but sayd playnelye, they would styl hold

The poyntes

their

theire auncient tradicions, whiche they
perfyghtlye knewe to be agreeable to the
holy Apostles doctryne. Then sayd Au- A tyrannt
gustyne furthwythe vnto them, that if
they would not peaceably graunt to hys
requestes, they thould be enforced there-
to by moste cruell battayle. And so in the
yeare next folowynge, were slayne of
their preachers by Augustynes procure- A murt-
ment, to the nombre of a thousande and therer.
fyue hondred, with their great maistre Dino-
mothus. Loke *Flores Historiarum, Amandus
Zierixensis, Galfrede Ranulph, Capgraue,
Caxton, Fabiane*, theire churche legendary,
and other. Thus dyd that carnall Synu- A carnal
goge (than called the Englysh churche) Synago
whiche came from Rome with Augusti- ge.
ne, moste cruelly persecute, at her first cō-
myng in, the christen churche of the Bry-
taynes in these holy martyrs. Their syn-
full Spon buylded they then in blood, Bloody
for that their wycked multitudes were Spon.
Godlye dyspleased. But be they sure, it
shal be plowed vp in this lattre age, and
lye wast lyke a wylde felde, accordynge
to Mycheas prophecye. Mich. iij.

¶ What the Brytayne churche was afore.

THus is the faythfull sayinge of Jo Johan
han Leylande *in assertione Arturij* Leyland
fol. 35. That the Romysh Bysshop
sought all meanes possyble to vpholde

the Englyſh Saxõs in a kyngdome falſe
lye gotten, the Brytaynes hatynge hym
for it, and he agayne for myſchefe proude
kynge thoſe Saxons feareelye to inuade
them. Marke it hardelye, for it is wor-
thye to be noted. Marke alſo the agre-
ment of the Brytayne churche with the
bi. churches of Aſia in Sayne Johans
tyme. Not onely for the iuſt nombre of
their byſhops, but alſo for their obſerua-
cion of Eaſter afore this Auguſtines cõ-
myng. ffor in their argumentacions about
that matter, they layde alwayes for them
ſelues the vſages of that churche receyp-
ued fyrſt of Johan the Euangelyſt, Phi-
lyp the Apoſtle, Policarpus, Traſeas, Saga-
ris, Papirius and Meliton, allegynge the la-
ynges of Policrates, and Euſebius, in
that behalfe. The churche that Auguſty-
ne than planted in Englande, was more
gouerned by byſhoppes polycyes for
their aduauntage, then by ſ̃ erpreſſe word
of God to hys honour, as it hath bene
euer ſens. And therfore it was and is yet
in outwarde obſeruacions, rather a polyti
que churche then a Chriſten churche, the
Jewyſhe and Heythnyſhe ſuperſtitions
not rekened. God graunt it ones a chap
after hys preſcripte lawes and ordynaū-
ces. Amen.

Brytayn churche.

Englyſh churche.

¶ Antichriſt approched faſt to hys
full age.

In

In the peace of our lorde (as I sayd afore). DC.v. yii. Antichrist fast approchyng to the fulnesse of hys age, grewe into a vniuersall fatherhode. ffor than pryst began the papacye at Rome vnder the false Emperour phocas, as wytnesseth *Abbas vrspergensis*, *Hermannus Contractus*, *Sigebertus*, *Raulphus*, *Matheus Palmarius*, *Christianus Massæus*, *Archilles Pirminius*, *Ioannes Carion*, *et Martinus Luther in Mundi supputacione*. Then obteyned Bonifacius the third of that name, of the sayd Phocas for money, in the middes of all discipline, stryfe, myschefe, & murther, to be Sathans great stewarde here, and the deuils lefte tenaunt. ffor in hys power it was not, to make hym Christes vicar, nor yet sayt Peters successour. Then gaue the Dragon, then his autorite & power to the beast with. yii. heades, that arose out of the sea, or from the superstitious wauerynge multytude, Apoca. xiii. Then wanted he nothynge els, but to sytt in the place of God, which is the consistorye of Man, that he myght there exalte hymselfe aboue all that is called God. ij. Thessa. ii. To bryng that to passe, the Monkes and the priestes sturred quickly about them, and left no cautels vnsought out to bryng all Christen realmes vnder hys deuplysshe dompynon. ffor then had the Monkes auctorite

607. full age.

The Papacye.

Apoc. xiii.a

2. Thes.2a

to preache, baptyse, and assoyle from syn
Monkes autozite. ne, whiche they neuer had afore. Howe
and what they wrought here in Englād,
is euident by that hath bene shewed a-
fore, and wylbe yet more playne in that
whiche hereafter foloweth. Marke it
therfor in the name of God, for now is
Esa. xi. the tyme wherin he must be reueled, that
the Lorde Jesus maye consume hym
with the breathe of hys mouthe. Esa. xi.
and. ij. Thes. ij.

¶ The chastite of hys mainougers.

NOw concernynge the continu-
ance of thys new broched broode
or newlye fashioned clergye.
A false chastite. ffor so muche as they were Monkes &
came from Rome, they had professed a
false chastyte, to apeare more holye then
the priestes, and therby in processe of ty-
me to robbe them of their benefyces or
Gregori appointed sustynaces. Though Gregory
in hys tyme made these constytucions,
that none shuld be admitted a priest whi
che had maryed. ij. wyues, nor yet therto
be accepted that in priesthode kept con-
cubynes, as testifieth Sabellicus, yet durst
he not vtterly condempne priestes mar-
Exāple. ryage, by reason of a most terrible exam
ple of innumerable chyldres heades sea-
ne drowned in a ponde. But marke hys
spyritual occupienge of these hote fathers,
for greuously were they than vexed

with

with nyght pollucions. Wherupō Augu stine sent vnto Gregory, to know if they nyght well save masse hauing them the nyght afore. Vnto whome after manye wordes, he maketh in effect this answere. That yche as they chaunce vnto men iiij. wayes, that is to save, by superflupte of nature, by glottenouse eatyng & drynkynge, by infirmite of the flesche, and by fylthye cogytacions of the mynde, so ought they to haue iiij. consyderacions. ffor the firste. iij. a preest ought not (he sayeth) to absteyne from his masse saying. The forth describeth by suggestion, dylectacion, and consent, leauynge it without any conclusion. If this be not good wholsome diuinite of your holye Romysh Saynctes, tell me. This hath Iohan *Capgraue in Catalogo sanctorum Anglie.*

Mokes chastyte.

iij. wayes.

Colowred Sodompe.

¶ Contempt of marryage wyth tayles.

I Thynke a man myght fynde as honest stuffe as this, in the scooles of my lord of Wynchestres reutes at the banke syde at London, if he had nede of it. Ye maye se by thys, the vertuouse studye of these holye chast fathers, & the clarkelye conueyaunce of theyr fleshlye mouynges. Great pytie had it bene, but it had had place in their holy saynctes legendes to the ghostlye instruccyon of other, but that we shuld not els wel haue

Stewes diuinite.

knowne their hawdye hypocrysye. If
notaries learning their vnvirginall vowes had not bene, lytle should the worlde haue neded thys lecherous learnynge. Honest marryage hath not knowledge therof, and yet is it a pleasyng seruice vnto GOD. Is not that (thynke you) a straunge kynde of chastyte, that is thus euerye weke polu-ted? Yet maye they after thys learnyng, euerye daye saye Masse, their vowe neuer hyndered, but in marryage they maye not so do vnder payne of death. Now forsoth it is wholsome ware, and it should come euen now frome the deuyls blacke
marryage contemp ned. bowgett. Thys is the reuerence these po luted wretches haue to matrymonye, de-nye Gods clere institucion, that they perferre all theyr fleshlye knauerye vn-to it. ffor it onlye, haue they named wen
Laye, with tay les. laye & women lewde, appoynt nye their chyldren tayles here in England in dis-daine and scorne. ffor nought was it not that Sayne Paule called their learnyng Hypocrysye, and the detestable doctrine of dyuels. 1. Timo. iiij. Johan Capgraue and Alexãdre of Essebye sayth, that for ca stynge of sylke tayles at thys Augustine,
Dorset & Stroude Dorset shyre men had tayles euer after. But Polydoms applyeth it vnto kentysh men at Stroude by Rochestre, for cut-tyng of Thomas Bechettes houses taile. Thus hath England in all other landes

a perpe-

a perpetuall infampe of tapies by them written legendes of lyes, yet can they not well tell, where to beſtowne them truly.

¶ Strife aboute the Eaſtre celebracion.

NExt after this Auguſtine was Laurẽcius archebiſhop of Cãterburye. And after hym Melitus. Then Juſtus, then Honorius, then Theodatus, & Theodorus all black mõkes & Italyanes borne to the nombre of bii. This Laurence helde a great Synod with hys other prelates in the Ile of mãne, dyſputynge there with the Scottyſhe and Iryſhe Byſhoppes, for the feaſt of Eaſtre, what daye it ſhould be dearly celebrated, writynge from thens vnto their other prelates a treatyſe of the ſame. Moze then an hũdred yeares ſpace, were the Papiſtes then in controuerſy for the daye of that Eaſtre celebracion, ere they coulde be quyeted. Great payne the religioule fathers toke in thoſe dayes to ſtrayne out a gnatt, that their lecherouſe poſterite after them, myght the better ſwallowe in a myghtye camell. Math. xriii. In thinges of ſmal halue thei were then verye ſcrupuloſe, but the mayghtier cauſes they could let ſlyppe wel ynough. What ſo euer thys Laurence was to women by hys lyfe, he was (they ſaye) verye

Laurencius cũ aliijs.

Synod

the feaſt of eaſter

Women

beyng cruell vnto them after hys deathe. Ffor in a certain towne called Fordune, was a church builded in his name, wher no women myght entre with offeryng nor without offeryng, but they had euer more sore bellyes of it. I praye god they went not many times theus with childe, for there were many fatte Canons and prebendes. Thys superstitious table do sowe they of the paganes, whose opinion was that no woman myght entre into the temple of Venus their great Goddesse in the mounte of Olympus, without a great offeryng. *Iacobus Ziegler in sua Syria.*

Sore bellies.

Venus.

¶ Great busines for their other tradicions.

Ceremonies & rytes.

Here passe I ouer the clowtyng in of their canonicall houres, of their ablucions for synnes, their temples, their aulters, their delyng ynges, their lentes, their diuersite of orders and diuisions of parishes, least I shuld be therin to tedious vnto the readers. Aidanus, ffinanus, & Colmannus beyng all. iii. bysshops of Lyndisfarne in Northumberlande one after an other, & Scottysh men borne, could not wel away with the pride and wanton tapes whych they beheldе in their Romysh rytes, but persewered styl in the symple ordre of the primatiue churche, not contented to chaūge

Good men.

geit. ffor the whiche in thole dayes, they had muche a do with thele hygh stomaked Romanes. Hilda in lyke case, that was the abbasse of Strenelhalt (that we now call Whytby) a woma learned, wyse, and vertuouse, dysputed with them in their generall counsayl upon Calmanus tyde, in the yeare of our Lorde. DC. and lxiiii. concernyng the daye of their easter celebracion, their head shauinge, & other vnsauerye ceremonies, and more afterwarde an earnest treatyse agaynst Agilbertus a frenche man and at that tyme bysshop of Wynchestre. All thys myght not helpe them, but in processe of tyme they had their whole myndes, magry al their hartes. *Bedas Girwinus li. 3. ca. 25. De gestis Anglorum, Guilhelmus Malmesburye li. 3. De Pontificibus Ranulphus lib. 5. cap. 17. Iohannes Caphrae* and other.

Hilda & Colmanus. 664. Agilbertus.

¶ Religiouse examples dysuadyng mariage.

After Laurentius folowed Melitus in the archebysshoppes seate of Caunterburye, in the yeare of our lorde. DC. and xix, whiche (they saye) both alyue & dead, dysuaded ponge men from christen marryage. As Saynt Columbanus a Scott, about the same tyme, came to the sell of an holye Monne for gholtlye counsell. She bad hym, awaye, least wanton youthe would bryng them

Melitus. 619. Columbanus.

togy-

togyther wyfde they nyde they. Saynt
Edwyne kynge of Northumberland ga
Paulin9 ue vnto saint Paulinus the archebyshop
626. of yorke, hys yonge doughter Eanfleda,
so sone as she was baptysed in the yeare
of our lorde. DC. and .xxvi. that he shuld
make her an vnholye Nonne. And the
daye after the said Edwyne was slayne,
he toke with hym both the doughter and
mother, and so fled with them vnto Ro-
chester in kent be water, neuer returning
Fiacrig. thyder agayne. Saynt Fiacre a Scot-
tysh heremyte had so great mayster vnto
women, that he plaged so many of them
with the fowle euyll, as came within the
precynct of hys monasterye, because one
woman had ones complayned to the by-
shop of hys prodygyous charmynges.
Foillanus. Hector Boethius. Saynt Foillanus an
Irysh Byshop with his brethren was be
ry familyar and seruysable vnto Saynt
Gertrude and her nonnes at Nigella, &
Fepna. made dyuerse barren women full graci-
ously to conceyue. Saynt Kenwirye a
virgyne of wales, contemnynge mar-
ryage, fled from thes to Saynt Mychels
of the mounte, to kepe her vowed virgi-
nite amonge the holye fathers there, as
bower with bowers. All these storyes
hath Johan Capgraue.

¶ Other relygyous exampies of
that age.

Feb.

Sebba is monked.

Sebba kyng of the Eaſt Saxõs, was ſo by wytched of the Bys ſhop of Londõ and his calkyng coũſpgeners there for hys ſubſtaunce, that he had made hymſelfe a monke, leauynge vnto them both hys wyfe and poſ ſeſſyons, yf ſhe had bene no wyfe then he nor more godly dyſpoſed.

Egbin.

Yet was ſhe by their incantacyons at the laſt decepued, they haupnge of hym an innumerable ſumme of money, and he nothynge of them agayne but a mangy monkes cowle and hys burpaſt in Paules. Whan Sapnt Egbynes father was ones departed in wales, his mother reſorted wyth hym to the Abbeye of Sapnt Sampſon, and there receyued of hym the habyte of a Monne, beſtowynge the reſt of her ſyſe amonge the good bretherne there. Sapnt Eanſwyde abbeſſe of ffolkſtane in kent, inſpyred of the deuyll dyſſuaded chriſten marrpage to be barren of all vertues, to haue but tranſytorpouſe frutes, and to be a fylthye corruptyon of virginite. Yet ware Sharpe, Johan Baptyſt, and Jeſus Chriſt ſweete frutes therof, the iuſt fathers of the olde lawe not rekened. Sapnt Paule ſayeth alſo, that by vertue of marrpage, the vnfaythfull man is ſanctyfyed by the woman that is faythfull. 1. Cor. vii. Neither dyd he at anye tyme teache marrpage

Sapſon.

Eanſwida.

ffrutes of marrpage.

to

to be eyther a corrupcion or yet an impe-
dyment of chrysten virginite, whan he
coupled the Corinthianes (whiche contí
nued styll marryed) a chaste virgine to
Christ, 2. Cor. 11. But thys gentylwoman
Eanswyde was muche better acquayn-
ted with the monkes learnyng then with
Christes, and with a chastyte rather to
their behoue than to hys. Yet drowe she
out all the gantes or bystardes there, yf
their churche legende be true. These sto-
ryes shewed Johan Capgraue.

Eanswi
da.

¶ The wanton topes of the holye
fathers.

ABout thys same tyme sent Pope
Bonyface the fyrst, a shyrte with a
golden collor, and a fyne petycote
of straunge makynge, vnto kynge Ed-
wyne with the blessynges of Peter and
Paule. And vnto hys wyfe Ethelburge
a syluer glasse and a combe of yuorye
with the same, to vpholde them in thys
newe christianite. Se these wanton fa-
thers what toyes they vse, to set vp their
kyngdome here. Neuer shall ye reade
that Christes dysciples had anye suche
vnthryfty polycyes. Saynt Petrock an her
myte of Cornewale, was sayne euery
ayght from the crowne of the cocke to the
spryngе of the mornynge, to stande na-
ked in a ryuer, to abate the hote mornynges
of hys fleshe. And neuer coulde he haue

baby she
toyes.

Petro-
cus.

remes

tyme vp vthat vplande, tyll he went on pylgrimage to Rome and Hierusalem, ere he was a meke longe he out lafte for that soke. Saynt Pyrane a Bysshop also in Cornewale, had a kaper daunneselt in the monastery of hys mother wynyell, called Brunet, whom the Lord of the soyle toke vp for his occupiens. At the last he agreed with him no longer to kame her, then the bernacle or buttuse shuld breake him of his slepe, which thaunced sone after, & thā he sent her home agayn. If these be not good honest legendes to be redd in the Popes holy church, tell me. Plutrouse shall ye fynde Johā Capgraue in the other sall of them and lyche other.

Pitrasmus.

legendes

The ghostly bestowing of their bowes.

A Monke be longing to saynt Cote, and a monke pertayning to saynt Pyrane about the same tyme strate vp a couenaunt of kome. And as they kapers met in a wode for performaunce of the same a yong pigeon fell betwixt them and made them both ashamed, & so they went home agayn. A lyke matter. Such an other pagent was played at yorke, but it was longe after. The monkes of saynt Mary abbeye, and the nonnes of Clement thorpe mett together there at hay making, the abbottes sole being wyth them. And as the abbot enquired of him at supper for pastyme, where he had be-

Thabbotes of bothe kapers.

bowes observed.

me all that daye. He fell in a great laughynge and declared before all hys gestes, that a foure battaple had bene foughten that after none betwixt hys monkes and the monkes of clement thorpe. But he thanked God that hys monkes had the best, for they lape euer aloft. Wpcause that one of Saput modwens maydes had laped her beste beloues shoes at her beddes head, the spretes of heauen that were wonte to vysyte her, wolde not come there that nyght. After she had bene at Rome, and was comen home agayne, she dwelt at Scalelelyf, where as an holye hermyte ded oft tymes vysyte her, and muche refreshe her wyth a legende boke of sayntes ipues. But no tydinges was there among them, of Christes holy Gospell. Loke Johan Capgraue.

Modwenus.

Heremita.

Erkenwalde and Osith, with their Nonnyes.

Erken waldus

Saynt Erkenwalde the sonne of Offa the fyrst kyng of the east angres, abbot of Chertesye and Bishop of London, buylded a Nonnye at Berkynge. And bycause there were at that time in Englande no Nonnes to his mynde (for Hilda hys kynswoman was to great a scripture woman in those dayes) he sent ouer the see for an old acquayntaunce of hys called Hildelitha, learned in

arte

arte, but not in Chaulter dyuynyte. Her made he there abbaſſe, commyttynge vn-
to her gouernaunce, hys ſyſtre Ethelburge and a great fort more of ſonge maydes to be thaught and made nonnes there. Ethelburga.
Suche rule was kept among them within thoſe ſpare after, that God ſent vpon them a plage of peſtilence, whyche toke away all their chaplaynes, the cruell Danes folowynge and burnynge vp that was lefte, monaſteryes, nonnes and all. Saynt Oſith was marryed to Kyghet Kynge of the Eaſt Saxons. But becauſe ſhe loued the ſpyrytualte muche better than hym, whyls he was on a ſyne in huntynge, ſhe ſent by a preuye lettre for Iccus, and Bedewinus, Biſhoppes of the Eaſt Angels, commaundynge Northfolke and Southfolke, cauſyng them to put vp-
on her a nonnes apparell. So made ſhe hym to beleue in hys returne, that ſhe had profeſſed the vowe of chaſtyte, and gaue him therby a moſt wretched occaſyon to ſyne all the dayes of hys lyfe after, in moſte ſynnefull aduoutrie. But a iuſt plage followed. For in the yeare of our Lorde. D. C. liij. was ſhe ſlayne of the Danes, and her whore vowe (nowdaye I ſhuld ſaye) vtterly deſtroyed. Yet was ſhe in the Popes churche allowed for a ſtynkynge martir, for contemnynge marriage. Luke Johan Capgraue. Oſitha. Spiritu-
all ſma-
uery. 653.

¶ The perfight age of the Beast.

Theodorus.

Theodosius Grecus, was of pope Hytelinaus constitute the first archebyshop of Counterbury, from Augustine or sens the Papacy began, to make all sure here to Antichristes honour in the syxty and sixe yeare of hys age, and in the yeare from Christes incarnacyon six hondred, syxtye, and sixe, which is in saynt Johans Apocalyps the full age of the Beast, and the full nombre of man, Marke it good reader. For now of a Beast, becometh he a king, yea, as Daniele calleth him, the unshamefast kyng of facers Daniel. 8. Presuming to sitt above God in every mannys conscyence 2. Thessa. 2. Named it is there, the nombre of man, and the nombre of the Beast, for so much as it was the time, wherin mannys learnyng most strongly withstode the learnyng of God, to the prankyng up of than odiouse adversary the verye man of synne, and sonne of perdycyon, all blasphemyes thereupon folowynge. Evydent is it, by all the Englysh Chronycles, that than this Theodosius came hyther with the seale of that execrable Beast, to marke up all to that most blasphemouse kingdom. For never afore wrought the spirite of Antichrist, the mistery of iniquyte so strongely as at that tyme. For hyther

Apo. 13.

The full syr cõplete age.

Nõbre of the beast.

hyther than brought he all bapes and crafty
tyne scyences, of coniurynge, calkinge, nie crafty
aluryinge, spuggynge, rpuppinge, reasonyn- sciēces
ge, argtynge, diffinyng, chaunyng, opkynge,
exorcisyng, incantyng, & conionyng. Lohe
Iohan Bapgrave, in vitis Adriani, & Theodo
ri. Beside that Beda writeth li. 4. Cap. 2.
and Ranulphus li. 5. Cap. 18.

¶ For the barrance had in supputacios.

TWo anoyd controuerlies in the sup
putacyon of peres, for so much as
some writeth him to have comenly
ther in ỳ peare afore reherled, and some .ij. Theodo
peare after. Pe shal understand that The tus
odatus which was his predecessour, depar
ted in the peare of our Lord. DC. lxb.
as witnesseth Hermānus Cōtractus in Chro
nico de sex etatibus mundi. In the peare folo Theodo
wynge was thys Theodorus admitted of rus.
Witelianus, and receiued hys full auto
rpte of bindyng and losynge (sayth Plati
na) to holde the Englyshe nacyon stylle
in that sayth. Marke it. But by reason
of serten delayes, it was more than a pea
re after ere he entered into England. One
cause of hys tarrynge (Iohan Capgra- shaving
ue sayth) was the growynge of hys hea
re concernyng hys crowne, which was
shauen afore after a farre other sort/ he be
yng a Greke. Hys abydyng there for
that only cause, was more than. iiij. Yon
thes, besydes other nedy matters. So

668. that it was the peare of our Lord. DC. lxviii. the. xxvi. dape of Maye, and the secondeare of hys consecracyon ere he came into Kent, as witnesseth both Beda and Ranulphus. With him sent Witelianus a monke borne in Aphrica, called Adriã, to loke to his doctrine, leaste he thaught aup thing in the Englishe church that were not agreable to the Romyshe fayth (as the marriage of prestes, and the howselynge wyth leuened breade) for he ded not in all poyntes trust hym, because he was a Grehe borne. Anon after he sett up a great scole at Caunterburye of all maner sciences, as Rhetoryck, Logyck, Philosophy, Mathesy, Astrologye, Geometrye, Arithmetyck, and Musyck, and taught them there openly both in latine and Grehe, besides the art Magyck, Sortilege, Physyomye, Palmestrye, Alcumye, Necromauntye, Chyromancy, Geomancy, and witchery, that was thaught there also. Beda, Ranulphus, & Johã Capgraue.

Adrianus. Scole.

Straunge sciences.

Adrianus.

Character.

THan constituted he the seyd Adriane both abbot and generall reader there, whyls he compassed about all the whole region for the Eastre celebracion & other Complyrtes. Thys is the first Archebishop (sayth Johan Capgraue) that all the Englysh churche was swome to. Marke here the Seale of the

Be all

Weast. Apo. 13. In the yeare of our Lorde. DC. lxxii. he helde a Synode at Thet- 672.
forde in Mouthfolke, where as he enquired of every matters touthe towardes the Churche of Rome. Than constitute he bishoppes for every quarter, and deposed all them that were not confirmed by the popes auctorite, of whose nombre Seddas the bysshop of yorke was one. Syndus
Moze ouer he published there a boke of the churches ordynaunces, made by the forsayd Vitelianus, with permission of Seddas
organes to make them mirye, commaundinge it onlye to be obserued, Christes Ordinaunces.
order sett a part. If thys were not the departynge that Paule propheryed to come. 2. The. 2. where shall we loke for anye. A sayinge hath Joannes de Molinis, in speculo carmel. Ca. 6. which (though he were a Joannes
papist) I fynde here most true. From de Molithe dayes of Heraclius the Emperoure nis.
(sayth he) vnto our tymes, the day drawynge towardes nyght, the churche suffrynge a sore eclippes, is come to a downe gopnge. Yea, she is almost at the case of a full departynge, &c. I thynke a truer sentence coulde not than be vttered all circumstaunces therupon considered. Great pytye was it, that the churches posterite than perceyued not so manifest a defection.

¶ Moze sealinges yet to Antichristes

kingedome.

680 Synodus. IN the yeare of our Lord. DC. and lxxv. helde thys Theodorus an other counsell at Hatfeld in the west partyes. Where as he demaunded a reckening of the bysshoppes and other curates, what fayth and fauer their peoples had than to the churche of Rome, as pope Agathon had commaunded hym to do by hys writynges, whych wrote than vnto hym to do all thynges wisely. We knowe what that meaneth. I thynke. Here was non enquyre made, what belefe they had than there in the Gospell of our Lord Jesus Christ. No, it was an other maner of matter, that they sought. Oh, wonderfull was the workynge of that Serpentes generacyon. Polidorus sayth, li. 4. *Anglice historie*, that false religion & counterfett prestehyde, was than through ly salted and placed there, the Actes of the .iiij. generall counsels receyued in stede of the .iij. Euangelies. In the next yeare following, was a generall Synode kept at Constantynople in Grece, where as marryage was for euer permytted vnto the Greke prestes, and vtterly forbidden the latynes, or all other beſydes them, the latine masse receyuynge there his first confirmacion. But Theodorus & hys monkes were at a good indyfferent poynt for that, which had bepled wyth-

Agathō. No Gospell. Synodus generalis. Masse.

in one monaſtery in the Ile of Thanete
iiij. Nonnes, makynge fayre Appliede Mildue
their abaſſe. Lobe Johñ Capgraue Rauul da-
phe and other Engliſh autours. In ſpight
of the former acte, had Witiza the kyng of Witiza.
Spayne, permyt hys preſtes by a lawe
newelye made, to kepe ſo many con-
cubines as ther wolde. *Michael Ricus de regibus Hiſpanie. & Paulus Conſtantinus Phrygio in Chronidis regnorum.*

¶ Chaſtyte, Monkes, Monaſteries, and Penaunce.

Vernerus Cartuſienſis ſayth *in Faſciculo temporum*, that bowynge of chaſtyte was fre wythout conſtraynt in the tyme of ſaynt Gregory and ſumwhat after Bedas reporteth, *li. 3. ca. 6. De geſtis Anglorum. & Ioannes Maior in geſtis Scotorum. li. 2. Ca. 11.* That a monkes cowle, after they had ones bowed chaſtyte, was holden in ſuche reuerence, that no man wolde in a maner than tourney, vnleſſe he had their bleſſinges. Into a moſt wonderfull madneſſe were the people than brought, by their hypocrypticall wytcherye the verye elect perſones ſcant fre. from that dammable errour. *Math. 24. Marcp. 13.* For the vnthankefulneſſe of men (ſayth Job) in ſettynge his verye lyght, doth God permytt the hypocrytes to reigne ouer them in all power of deceyptfull wonders. *Job. 34. Theſſal. 2.* Chaſtyte fyrſt. Hypocrye woreth.

Monaste ries.

They dyd than spedelye set vp monastaries without nombre, all the realme ouer.

Johan Hardynge sayth in his Chronicle, that kyng Oswye buylded within Northumberlande. xii. in one yeares space. In the yeare of our Lorde. DC. and lxxxiiii. 684. helde Theodorus yet an other counsell in the Northpartyes at Twyforde, where as he publyshed a xxxten boke of his owne makynge, called A penytencyall summe, commaundynge his clergye to put it enerye where in practyse. Therin were contayned all maner of synnes and excesses, with aggrauacions, reseruacions, penaltes, sorowes, penaunces, and ponnishmentes. And this was to terrifye, captyue, and snare the wretched consciences of men, euen to vttre desperacion. And where coude haue bene sought out a practyse of more deuilishenesse? *Sigebertus. Sabellicus. Trithemius. & Scriptores ferme omnes.*

Summa penitencialis.

¶ The foundacyon of their Purgatorye.

Dythelmus. 671

AT the same tyme tyme, was there one Dythelmus in Northumberlande, whych leauynge both wyfe and children in the yeare of our Lorde. DC. and. lxxi. made himselfe a monke at Mailros, Saynt Cuthbert than beynge abbot there. The sayd Dythelmus sayned himselfe on a tyme to be dead

there

(here was knauerye vpon knauerye) ffoūda-
and reported in his returne, that he had vpon of
seene by an Angels demonstracion, both purgato
purgatory and paradise, hell and heauen. rye.
After that he had subtillye declared thys
vnto Kynge Alpherde and other greate
men of the contrey there, at the requeste
of the monkes, muche people reso[r]ted
vnto hym for counsell for their sowles
from all quarters of Englande. So re-
dy are the soles of thys worlde to hea-
re ipes and illusions, whyche neuer had Illusy-
loue to the veryte. Thys knaue enco[m]me- ons.
re commended vnto them confessyon and Confessi
penaunce, fastynge, prayer, and almes on.
dedes, specyallye and aboue all other,
masse sayinges, and monasteryes buyldin- gyalles
ge. Was not thys thynke you, a verte-
ouse chrystyanyte of these chaste fathers,
to kepynne theyr holye churche wyth?
Were yt not pytye but they were cano-
nysed sayntes, and their feastfull dayes Canony
solempnysed twyse in the yeare, wyth sed de-
synginges, syngynges, sensynges, and mayn-
massynges, as thys Cuthbertes were. ges.
and are yet to thys daye? I thynke the
Turkes churche had neuer more knaues
to their Sayntes than these. ffor this
Wulfhelmus ys one of their sayntes al-
so. Iohan Capgraue post uitam Adriani,
Sigeberti, Vincencius, Antoninus, wyth dy-
uerse other.

Tha-

¶ Thalfpte of Cuthbert and doctri-
ne of Colfride.

So cruell was this Cuthbert vnto women after he became a Sayne of theirs, that non might come within hys sanctuaryes (they lay at Doitwem, Tynem, and Hailstan in Scotlande, nor yet at Durham, Tynemouth, and Lynde farne here in Englande, vnder payne of soden death, their chambers and selles exempted alwayes. Yet was the sayd Cuthbert verye familiar in his time with Ebba, Elfleda, and Herca in holy abbasses, and builded for his pleasure, a solempne nonery at Carliell. Synnallye for the specyall good loue he had vnto Herca above all other, he commaunded in hys testament, that his bodye after his departinge, should be wrapped in the fyne lynnen clothe that she had geuen hym. Ye may se by thys, that these chast fathers had their louers, and set somwhat by their owne persones bodyes. Sayne Colfride abbot of Girwin in Northumberland, wrote vnto Athon kinge of the Pictes, that it was as necessary for the bowe of a monke or degree of a preest (preestes were than no bowers) to haue a shauen crowne for restraynt of their lustes, as for any christen man to blesse him agaynst spirites when they come vpon him. What wise learning thys is,

Cuthbertus.

Mönes.

Herca.

Colfridus.

Shauē crownes.

ys. I repost me vnto you. Yet ye ys re-
ferred of Bedas in hys .v. boke De gestis
Anglorum, and also of Thomas Walden in
hys volume, De sacramentalibus .xi. c. Ca. 80
to stoppe heretikes mouthes with, besyde
that Johā Capgraue hath spō in yt.

¶ The fallen starre, and .ij. homes
of the Beast.

Yout thys tyme were many won-
derfull thynges seane in sundrie
quarters of the worlde, especially
a great Comete or blasyng starre, which
semed with flamynges of fyre to fall in
to the sea, great moreu folowynge both
of beast and man. Not all vnlyke was
thys to that is described. Apoca. 8. And
betokened than (in my opynyon) both the
bitter fall of the papisticlye gouernaunce
and also the chaūged prelhode, or of both
vnder one, as powers of one God. For
both they bepnge as starres in the firma-
ment or powers from aboue. Moreouer, it
most wretchedly than declined from the
true obedyence and faythfull admyny-
stracyon of Gods eternall verpte, vnto
the beastly subiectyons and tradycyons
of that execrable Pope. Sens that tyme
hane they comen from the sea. They ha-
ue taken their autorpte of that beaste
whych rose out of the sea. Apoca. 13 (tyll
now at late dayes) the .ij. homes of the
other beast, that is to saye, of hypocre-

A comet.

Regum et sacerdotium.

Apo. 13.

sye.

lyke, yppe stange them than forewarde.

ij homes

Those .ij. homes of that earthlye Beaste were here in England, the .ij. monkysh sectes that in those dayes sprange entered. The sprite of them were the blacke monkes of Sayne Bernet, whych entered first of all with the afore named Augustyne in the yeare of our Lord, .CCCCC. and xxvi. to peruerte the South Saxons and kentysh men. The other were the blacke Chanons of the other Sayne Augustyne (both blacke) which came in with Byrinus the Archebyshop of Dorcestre in the yeare of our Lord .DC. xxxvi from Pope Honorius the sprite, to destroye the west Saxons. For yche Pope and byshopp preferred euermore the secte he was of. These .ij. wrought so their wyched feates in those dayes, with spunge sopes in hypocresy, that they caused the afore named starres, Regnum et Sacerdocium, Regalite and presthode, to fall clerely from heauen. Johan Capgraue, Ranulphus et Polidorus.

Augustinus. 596.

Berinus 636

ij. sectes.

¶ The fall of kingdoms, and rayse of the Papacy.

Papacy

MArke in the Chronicles, and ye shall synde thys moste true. That lyke as the Papacye had hys sprite rayse in and of the fall of the Empy

Empyre, so had those kingdomes whiche
sprite obeyed it, their ozygynall begyn-
ninges of the ouerthrowe of the inferyo-
our kingdomes. As Englande vnder
Kyng Inas by the fall of the Heptarches, Kingdo
and Fraunce vnder Kinge Pyppyn by mes po-
the puttinge a sydy of the Heroulyngea pt the.
nes. Sens these lecherouse locustes crep-
te first into Englande, neuer thryue that
kingedome of the auncyent Heptarches Heptar-
(whose spyritnall heade was God alone: ches.
but euerye daye more and more decayed,
tyll it was fullye ended. Marke it har-
delye from the sprite comminge hitherto
the sexd Augustyne, tyll the yeare of our cadwal
Lord. DC. lxxxix. wherin Cadwallader lader.
their last Kyng dyed a most desolate pil- 689.
grime at Rome, offeringe hymselfe vp
there moste implorablye to the Pope.
Euer sens hath yt bene to hym obedi-
ente in all blasphemouse errours and doc-
trynes of Deuilles, by the space of.
DCLX. and. xliii. yeares, tyll the yea- Marke
re of our Lord M. CCCCC. and. xxxiii. it.
wherin at our noble kynges moste whol- 1533.
some requeste, we vtterlye by othe renoun-
ced that odyouse monstre. Mowe is it
Gods owne kingdome agayne, and our
Kyng his immedyate ministre. That
Lorde graunte of hys infynyte mercye, englãde.
that lyke as we haue put a syde hys
name, we maye euen frome the harte
also

also cast ouer thys Idolatrous pokes, fo-
lowing from henceforth the vncorrupt re-
ligion of the Gospell. A like comparison hath
Rome et Babylon. *Paulus Orosius, lib. 2. Cap. 4. Historiarum mundi*, of Babilon and Rome. Verye like
betweene these two (saith he) had Babilon and
Rome, like powers like pryde, like conti-
nuances, like fortunes, and like ruines,
saue onely that Rome arose of the fall
of Babilon, and so forth.

¶ An olde prophecy of Merlyne
disclosed.

AS I was in waryinge this matter
an olde Prophecy of Merline ca-
me into my remembraunce. That
Merline after the manyfolde tempcions of stra-
ungers, the kinges of thys realme shuld
be ones again crowned with the Im-
perial Diademe of Brute, and beare his auncient
name, the olde name of straungers so
banishinge awaye. He that applyeth
vnto this a right vnderstandinge, shall
fynde it very true. The Diademe of
Brute of God. is the princely power of thys
whole region, immediatly geuen of God
without any other meane mastry wor-
ker to Antichristes behoue. For was that
power from the great whoore downe-
fon (which is the Rome churche) vpon the
Saxons violent conquest of the Englishe Saxons,
which they had of the Britaynes for
their

theyr iniquities sake. And now (prayse be vnto that Lorde) it is in good wape to that fredome agayne, and would fullye attayne therunto, were here hepthaply pokes in religion ones throwne a syde, as I doubt it not but they will be within thyst space. Ye well map ye geue credece to this Merlyne whan he dyscreth the ne- merlyne tite, as vnto olde Balaam the sothslayer, Balaam whiche at a tyme prophecyed the com- mynge of Christ. Num. xxiiij. And as to- cerupng the returne of the name, marke in thys age the wayfarynges of lerned me, & ye shall wel perceyue the change, for now commonly do they wryte vs for Englyshemen, Britaynes.

¶ The whores flesshe eaten of the .x. homes.

The .x. homes of the fyrst Beast (whyche were kyngdomes mayn- tenynge that whore (now ioyned all into one) doth mortallye hate her at this present tyme, & is makynge her desolate and naked in Englande. In the ende they shall eate her flesshe, and cleare- ly consume her with the fyre appointed. Englande was fyrst pne into .iij. kyng- domes deuyded, by the consent of al wri- ters, and wales into .ij. called Kembotia & Demetia, ye north wales & south wa- les, Ireland makyng vp the tenth. Ma- ster

The .x. homes of the beast

pe halde wales but for one, let Scotland
suppipe that powme, whiche wtterly vnto
Englande perpetuall homage. As all
these are now in one moste worthye and
victorpouse kpng but one, so wpll God
put into all their hartes one consent to
fulfpll hys will, and to gpue her kpng-
dome vnto the beast, or to sende it again
to the deuell from whens it first came.
Apo. 17. Apoca. xvij. Consyder with your selues
the late ouerthrowe of the monasteries,
couentes, collegis, and chaunteries al-
leages of vncleane spretes, and holdes
of most hatefull dedes by the manifest
worde of God. And thynke not but the
fylthe habitacions of the great maistre
deuyls wpll folowe sone after. Apoca.
Apo. 18. xviij. Let the gogle eyed Gardyner of
wyncestre gyde at it tyll his rybbes ake
and an hundred dyggynge deuyls vpon
his syde, yet shall not one Iote of these
Minker dedes promes be vnfulfylled at the
of wyles appoynted for that blasphemouse whos-
res ouerthrowe, hys moste holye mo-
ther. Praye in the meane season (good
christen readers) praye, praye, praye, that
hys heauenly wpll be done in earth and
not manys, and fall vpon your knees to
the fourme of his moste dere sonne Je-
sus Christes doctrine. Amen.

¶ Actes of vnlaued bisshoppes for
that age.

Now

Pryuyleges ageyne to their
[illegible] of chastytie
[illegible] Abbas one Sebia the father Sebia.
of sayne Aldus, perceyued that he by no
meanes could haue a chyld by his wyfe,
he brought her to these continent fathers
for reuenge of her barrennesse, & shortly
spede the next nyght after by a miracle,
for all were miracles they dyd. Map.
Guenhera a Lompsh woman (whō some Guenhe
writers call Kayre Keynr) that made long ra.
Arthur a cuckolde, was after his death
deuoute & reuerent into Ambesbury non
dyre, as agreeable to their spirituall vie.
Guilhelmus Malmesbury. Sayne Oswalde Oswal
layd his wyfe Sebla in bed with a certayn dus.
gious hermyte. And whē the great hate Sebla.
tane [illegible] (as by spirituall fathers ha
bytly) she found the meanes that he was
cast in cold waters to abate his hote cora
ge. This is one of the holy actes where
vpon the pope hath made layd Oswald Oswal
a saint. Johā Hardyng. Sayne Ebba whi Ebba.
che was in those dayes the mother of all
nonnes, throughout all whom as vnder
al her fathers within be lites here of
thē only excepted. This Ebba had in the
monasterye of Coldyngham not farre
from Barwyck both men & women dwel
lyng together lyke, by cause (as the maner
was than of all Monkyes in England)
which ever kept the hatapples of chastye

te so longe that in their myght metynges they went to bed togyther by couples, theyr religiouse loue was then so great, tyll God sent a wylde fyre vpon them for that contempt of marryage. Ioannes Maior. libro secundo. Capite 12. & Ioannes Capgraue in catalogo sanctorum Anglie.

¶ A spirituall conueyaunce to be marked.

Ethelbreda. Ethelbreda (whom we cal Saynt Audrye of helye) marryed, ij. great pryuces, Tombert of the South Gyrwyes, and Egfride the kyng of Northumberlande, mockynge them both by the space of more then .xij. yeares, in not geuynge them due beneuolence accordyng to the holy doctrine of saynt Paul. i. Cor. vij. And in occasioninge them to aduouterouse kyndynge. The fame of the knowynge that she intended vnkyndely then bysshop of yorke moche more then hym (for the storye sayeth that she loued that moake aboue all the men kyndyng) reqyred him in Gods behalfe to admonysh her of her dewtye, that he myght accordyng to hys lawes haue increase of succession by her. And he lyke a false traytour knaue, not withstandinge hys promises to the contrarye, persuaded her to persever in her obstynacye and vnkyndye to resyst hym, alleggynge her holye and

Wilfridus.

knauery

regu-

requyryng a hymnement from hym. Wherupon he was then compelled to marye an other wyfe called Bremenburgis, and Ethelbrede was professed a Nũne in Coldyngham with Ebba, by the sayd wyfelyede. This kyng after that perceyuyng his knauerye, by assent of Theodonus the archebyshop of Caunterbury, banyshed hym out of hys lande. Then folowed she after a pace, and whyles he was byshop of Eastsexe, she became ab basse of help, not farre from his elbone. Marke thys conueyaunce for your learnyng. If this were not knauerye, where shal we fynde knauery? Yet was this gentylman conueyed admytted for a sayute, because he buylded a college at Rippon, where my selfe was ones bayted of his Walsh bulles, for mainteining the kynges prerogatiue agaynst their pope, as good maistre Johã Hercye can full well tell. *Ioannes Capgraue in vitis Ethelbrede, & Wulfridi.*

Theodorus.

A wapentyge hound.

The auoyded.

¶ Kynges became pylgrymes, and theyr wyues Nounes.

Pylgrimages.

AHercye my per call the women hadde in those dayes, by the ghostlye counsell of the prelates. They sent theyr husbandes to Rome on pylgrymage by heapes, whyle they kept them spo-

ritnall compapy at home. a Ethelburg made great halte and left no calling on, tyll her husbande kyng Inas was thy-
Inas. derwardes, with scripte hatte and staffe, she lokyng for his comyng home in the abbeye of Werkynge. Thys Inas became a monke there, and was the first that clogged the west Saxons with pay-ment of the Rome shotte, or Peter Pens to the Pope. Nolateranus, & ffabiane.
Ethelredus. After hym folowed Ethelredus kynge of Mercia in like fashion of pylgrymage, and became afterwarde abbot of Bardeney.
Coredy. Johan Capgraue. Coredyus also kyng of the same prouynce, oped a tolyf
Offa. he monke at Rome. So dyd kynge Offa of the East Saxons, the selfe same yeare
799. of our Lorde. M.C.C. and xiii. besydes Ke-
Kenredy redus, Ethelwolphus, and a great sort
Colwol- more. Hermannus Contractus, Platina & Po
phus. lidorus. Colwolphus kynge of Northumberlande, returned agayne to Ostrowy, and there oped a monke. Robert ffabiane. Great layser would it requyre, to shewe here how many of suche kynges, the ghostly fathers sent at dyuerse seasons vnto Rome, that they for the tyme might haue the spirituall occupyenge of theyr
Wastardes. wyues, and how many of theyr owne bastardes they made kynges for theyr. And therfore at this tyme I passe them ouer. Innumerable knaueryes wrought they

in

in thole dayes, and all vnder the colloure of wowed chaſtitee.

¶ Great experimentes of bigamie.

AS Sayth Aldelmus, the bysshop of Sherborne (that we now cal Salysbury) chaunced to be at Rome, the people there made a lowde exclamacion vpon Pope Sergius the firſt, for degettynge a wenche with chylde, whyche he (they ſaye) by a cyrcle ſtraunge worckynge pacyfyed. In whoſe retinue, a Synode was holden in Englande agaynſt the Weſtsaxones or weſthe men, for not contynuynge their churches to the Monyſh obſeruacions, he there required to inuey agaynſt them. Vpon the whych mocion, he wrote then two bokes, one for the Eaſtre celebracion, and an other in the prayſe of virgynes, to dyſpraiſe the marriage of their prieſtes there, and alſo to admonyſhe their newlye profeſſed chaſtytee. For that he had alſo in commaundement of Sergius, not withſtandynge hys owne knowne lecherye. This Aldelmus neuer refuſed women, but would haue them cōmonly both at boorde and at bedde, to mocke the deuyll with. In the tyme he was abbot of Malmeſburye, he appoynted oft tymes to hys fleſhe this martyrdō. As he ſette any ſore mouynges therof, he layed by him naked, the faireſt mayde he could

Aldelm.

Synode.

ij. bokes.

Sergius.

longe tyme as an whole Dauids psalter was in sayinge. And when hys heate was past, he sent her home agayne as good a mayde as he left her. Is not this (thynke you) a stronge argument to proue that all preestes may lyue chaste? This telleth Bedas, Ranulphus, Johan Capgraue, and manye other Englyshe authours more.

¶ Images admytted, with chaste examples.

Egwin. ABout the same tyme, sayint Egwine abbot of Euesham, and bysshop of Worcestre (then called wickes) hearynge tell that labour was made to the pope, to haue the christen temples replenyshed with Images to promote that market forwarde, he hyed hym a peace to Rome. And there he declared to the holye father, the secrete reuelacions and commaundementes of our ladye that he had, to set vp an Image of her to be worshypped at Worcestre, delyuerynge hym a booke whiche he had written of these same apparycyons, besydes the lyfe of Aldelme. The pope then called Constantine the fyrst, hearing this newe wonder sent hym home agayne with hys bulles of a stoopte, commaundynge Baithwalde then Archebyshop of Caunterburye (wyth all haste) to call a generall

Images

Lady of Worcestre.

Baithwaldus.

Synode

Synode of all the clergye for confirmacion of theſame, the kynges required not to be abſent that daye. And this was done in the peace of our Lorde. DCC. and xx. This Brithwalde beynge also a mõke, was the firſt Engliſh man that was Archebyſhop of Caunterburye. Marke it. Saynt Guthlake an heremyte of Rependon, tolde a certayne abbot the ſame tyme, that goynge homewarde, he ſhuld fynde in a wydowes howſe .ii. of his holy monkes whiche had lyen with her the nyght afore for releſement of their chaſtite. Saynt Bartellyne heremyte of Staſforde, ſtale out of Irelande the kynges doughter there. And as she was afterwarde travelynge of chylde in a foreſt, whyles he was sekynge the mydwyfe, a wolfe came and devoured both her and her chylde. Theſe ſtoryes hath at large Iohan Capgraue in Catalogo ſanctorum Anglie, Guilhelmus Malmeſbury et Ranulphus.

Synod 709.

Guthlacus.

Bartellinus.

¶ Engliſh monkes become Antichriſtes Apoſtles.

Mõkes Diſperſed.

IN thoſe dayes the mõkes of Englande were becomen ſo myghtye in ſuperſticious learnynge, that they were able to peruert all other chriſten regyons, as they dyd then in dede. Some of them went into Germanye, some into ffraunce, some into Italye and Spayne, and became the Popes inſtru-

mentes of all falsehede, fastyoning hym
vpthere ouerwe, hymgoinge of all deup-
pthynesse to withstande the manyfelde lo-
ue of God, and subduynge hereunto all
pyncelp Powers. Now thacte exercp-
sed in Chron cles and Sapntes Opus,
marke for that age what is written of
The Po pes apo stles. Columbanus, Colomannus, Totmarus, Vne-
nefridus, Vuilbrordus, Vuilibaldus, Vuene-
baldus, Burghardus, Kilianus, Vuigbertus,
Egbertus, Heimadus the whyghe and the
blache, Etto, Bertulinus, Blequinus, Wullus,
Lebuinus, Liafinus, Ioannes Emberitus, Gallus
Gaudus, Gaiabaldus, Gregorius, Meyngolus
Sturmio, and a great fort more with their
women, and pe thall se in them practites
wonderfull. I wyll geue pe out one here
brefelpe for an example, for to muche pe
were to wite of them all. Wenefridus
Wene-fridus. was admitted of Pope Gregory the se-
conde, for the Archebpshop of Magunce
and great Apostle of all Germany, and
for hys bolde countenaunce was of hym
Bonifa-cius. named Bonifacius. In Excestre was he
first borne, and professed a blacke Monke,
at Exancestre (now called Excestre) in-
one abbot wolfharde. After the great Sy
node holden at London by the afore na-
med Withwalon, about the yeare of our
Lorde. DCC. and. x. where as preistes
Synod 710. Marrpage was iudged fornication, and
the honourpng of Images accepted for

a chri-

a chalenge vpon Daniel then Bys-
shop of Wynchestre, sente this Mes-
sage to Rome with hys letters of com-
mendation for hys humble mynde there
shewed, Johannes Capgraue, en geron
Vincellum in Hagiologo de scrip-
tis ecclesie.

Daniel

¶ The great Apostle of all Germa-nye.

The Pope after certayn communi-
cations, perceyuynge hym in
all poyntes fyt for hys purpose,
sent hym anon into Germanye with
hys full authoryte (as afore is specy-
fyed) to do his calle feate there, and to
bryngе that stiffe necked people vn-
der hys wycked obedyence, whome they
call the holye Christen belefe. I thynke
sens Christes incarnacyon was there
neuer none that more hurte wrought
the poysenynge of the other Realde in
Sayne Johans Apocalyps, whyche ys-
se out of the earthe haunge two hor-
nes lyke the Lambe, yf ye marke it
well. Apocalipsis. xiii. For he was next
in auctoryte to the Pope, by the Ca-
nones of ouer myghtie, suche tyme as he
came with the hygh segarde from hys
owne ryght syde, into all the quarters
and prouynces of the sayed Germanye.

Daniel

Apostle of Ger-manye.

Alia bestia. Apo. 13.

An

Pharaoc ter.

An hundred thousande counterpeces, bydd he scale with the Popes holy Crosse adulte with his Rowpthe sayethe in the lande of Wasarye, he lides that he bydd in Thuringia, Gallia, Saronia, Frisslande, Actes of this beast Swethen, Denemarche, and in other regions there mare. He helde many great counsayls, he ordepned bysshoppes, he bupilded monastpries, he corrupted sapntes, he commaunded relpques to be worshyppped, he sent nonnes abonte a preachynge contrary to the doctrine of sapnt Paule, with manye other wonders, and all by force of the Popes decrees. Of hynges he made monkes, and caused emperours to hysse the Popes fete, Princes to leade his hydell, and Dukes to holde his sterrupppes. Lobe in the Chronicles of Ioannes Nauclerus, Generacione. 25. er. 26. Lobe also Vuicelius, Vincencius, Antoninus, Capgrane, and Vuilibaldus in vita Bonifacij, and pe shall fynde all thys there and a great sorte of wonders more. ffor there are they shewed at large.

To worshyp the first Beast.

Chynges deposed, with other mpracles.

Hilderi cus.

By suche auctorite as he receyued of pope Zacharp, he afterward deposed kyng Hylderyck of ffraunce, bysherettynge in hym for ever the moste lawfull succession of kynge Merouæus,

which

whiche ſtill receyued the true chriſten
faythe there, as witneſſeth Sabellicus, &
admittinge in hys rowme Pyppue with Pipine.
hys abouteroule flocke, for receyuynge
their falſe fayth hethe, to reigne the-
re euer after for their carnall commodi-
te. He alſo allopied all the people from
the othe of allegeaunce made afore to the
ſayd Childerich and his of ſpringe, as te
ſtifyeth Paulus Æmilius, Platina, Naucle-
rus, Tritemius, Otto Phriſingenſis, and other. Pipynes trā-
Inconclulyon, by thys meanes became ſlated.
the noble kyngdome of Lumbardye the
vnlawfull patrimonye of Sayct Peter, &
the myghtye empyre of Rome was won
derfullye tranſlated from the Grekes to
the Germanes. Theſe were no ſmall mi-
racles, if ye marke them well. If Anti- antichriſt
chriſt turned not here the rootes of the
trees vpwarde, neuer dyd he it in hys
lyfe. All theſe thynges wrought thys
Bouyface or wenefride, that the dwel-
lers vpon earth ſhould worſhyp the firſt
Beaſt. Apoca. 13. Innumerable multitu- Apo. xiij.
des of peoples brought he to the Popes
faythe in Germany and in ffraunce, and
in ſome other places, more by terrible
coaccyons then by mere gentyll exhor-
tynges. ffor extreemelye dyd he handle with
cruell impriſonmentes, one Adelbert a Alderber
frenche man, and Claudius Clemens a tus.
Scott, ij. learned men, for reſiſtynge with Claudiꝰ
hym

hym concernyng vowed chastite, pylgrymages, Images, the Popes pardones, Iubyles, deposicions, other deuocyons, and suche like trewthes. Loke the workes of Nauclerus, Vincentius, Eneas Siluius, Laurence Valla, & Alphensus de castro.

trewthes

The Doctrine of Boneface, with sale of whores.

doctrine.

MOste damnable was the doctrine of this Boniface, touchyng the impugnyng the Pope. In a certayne Epistle of his, we fynde this moste detestable sentence. That in case the sayd Pope were of so euyll lyfe, and so forgetfull of hym self, and of the whole christendom, that he led with hym to hell innumerable soules, yet ought no man to refuse his pil dopyng. For he (he saith) hath power to iudge all men, and oughte of no man to be iudged agayne. Thys haue the Canonistes vsed here in the popes decrees for a perpetuall lawe, and for a necessary article of christen beleue. Dist. 21. In papa. Pet vnto hym let an other tyrant to Pope Zacharye, to le the manyfold abhominacions of Rome reformed, specially their mariages in the vnpure Open sale after the paganes maner, and their open sale of whores in the market to theyr seruyce.

Canonistes.

Rome.

For they were the sayd) some impediments to his preachynges. For they that had seane those cruel pynges there, inflamed

ſted muche that daythe. He wrote alſo vn
to kyng Ethelbalde and other great men
in England, requiring theym to leaue the
aduoutre made or cuppeng of nonnes, leaſt
ſuche a plage fell on the, as chaſed vpō
kyng Colfrede and kyng Alfredes for ly-
ke doinges. And though this Boniface
allowed not chriſten matrimonye in prie
ſtes but hated it, yet after thate one Wenal
dus a marped byſhop was ſlayn in Thu
ringia in tyme of the warres there, he per
mytted hys ſonne Geilepus to ſucceede
hym in hys office. *Helinandus monachus, Vincencius, Antoninus, Capgraue, &c.*

Ethelbal dus.

Colfre dus. Al fredus.

Wenal dus

Geilepus

¶ The monaſteries of fulda & Florake.

Buylded the great monaſterye of Fulda in Germanye, in the peare from Chriſtes incarnatiō. DCC. xliii. Into the which no wom̄e myght entre, but only Lieba & Tecla. ō. Engliſh nonnes his beſt beloues. The body of the ſayd Lieba, he commaunded by hys ipſe, of moſt tēdre loue, to be buryed in one graue with hys owne precyouſe body. So ryche was that monaſterye within fewe peares after, that it was able to fynde y emperour in his warres. x. thouſand m̄e. For the which the abbot had almaynes hys priuylege, to ſyt vpon the ryght hande of the ſayd emperour at the hygh feaſtes. An other abbeye was buylded after that at Florake in Fraunce,

Fulda. 744.

Lieba.

Monaſterium fuldēſe.

Florace rus.

and

and not farre from vulpasure, in the yea
671. re of our lorde. DC. xi. These .ii. monaste
ries Florlake and fulda with their olde
inhabitauntes, would I counsel all tho
apcle readers to marke, as they fall in
their wape, for wonders whiche hath co
To eale men from thens, as wyll apeare after. A
their bo- cultome the holye fathers had in those
wes. dapes, to leade noumes about with them
in straunge landes where they went. As
we reade of walburga, Gadeloga, Lieba
and suche other. I thynke it was to help
them to beare their chastite, whole cat
page was sumtyme verye combersome
vnto them, and they founde not then in
all cotrepes suche plentye of Mouldepes
as hath bene sens. Sigeberus, Capgraue,
Tritemius, Nauclerus, Vuicelius.

¶ Oxforde shurned, And Mcuinus
monkes.

Ashamed are not these papistes, to vtter it in their
stoupes and reade it in their Sapu
tes legendes in contempt of their christe
gouernours, that no kynge maye entre
Oxford. the towne of Oxforde without a mysche
fe, because one Algar a Prince aboute
thys age would haue had Sapus fridel
wyche to wyfe. As though to be a kynge
Fridel- were a farre wyser or vnwoorthyer offyce
wyche. er, than to be a pylde shyten Monke
Of hipude blubberpuge Palaestyne,

with

wsthout all iudgemente, godlye. Of
Wod onlye to the worthy office of a kinge. A king.
Power. Where as pour kinge Nonnes
were of Antichriste and the deuill. Capgra
ue, ffabiane, Polidorus. Aboute the same
tyme, was Alcuinus a doctour of Eng-
lande, made abbot of Turonis in ffraunce Alcui-
bythe gift of Charles the great, which nus.
on a tyme founde all his monkes dead
in the closter, by the sodeyn stroke of God
for their Sodomitrye, one only excepted.
Odo Cantuariensis, Guilhelmus Malmesburye, Autou-
Vincentius, Antoninus, Ranulphus, & Capgra rs.
ue post illum Tedamari. A great matter had
it deue in the popes bokes, yf these men
had had wiues. For than he could not ha-
ue sent them to the deuill so fast, accordin-
ge to the generall commission, whiche he
had of Sathan his great maister, in that
vpcarshipe of his.

¶ Englishe men punished at Ro-
me.

After kynge Ethelwolphe kynge Ethelw
Iuddeacon and preest, through wan- olphus.
ton occupieng had had a bastard, by
the popes dispensacion he maried Olbur
ga his butlers doughter, and had by her
iiii. sonnes, which all succeded kynges af
ter him, Guilhelmus Malmesburyensis Jo
annes Harding. As this kinge on a tyme
chaunced to be at Rome, he sawe many
Englishe men there wearynge fetters and

Penitentes at Rome.

gues of Iron, as they had bene murtherers or theues. And as he enquyred what the cause thuld be, answere was made hym, that it was for spyrytuall offences done for those twyse watchers by that tyme had put manye thynges in practyse by force of their pouer temporall Summe, made by Theodonus afore. They myght then make what statutes they wolde, and sende into Rome whome so euer pt pleased them, vpon the reseruacyons of cases Pontificall and papall, or by reason of the aggrauacyons & circumstaunces of synnes, makynge men beleue they coude not dispense wyth them, whan the matter was not worth .ij. halfe nutes. And thys was the cause of their greuous correccyons than. For redresse of this the Kynge conuenaunted then with the Pope, to geue him by yeare a penye of euery fyre howse within hys lande, as Ina and Offa had done before him for their dompnyons. He promysed hym also in acquytynge the churches tributes, to geue him .iij. C. marke peerlye. And finally he repared the English hospitall there, which had bene decayed by fire. Raoul phus. Platina, Petrus Aquilinus, Fabianus et Polidorus.

Spt in the consequences

The Rome thott

Hospytall.

An English monkes peramoure, is a Pope.

The

The monastery of fulda in Germany, was in those dayes much frequented of Englysh monkes, because it was first buylded of the foresayd Archebyshop Boniface, whych was an Englyshe man borne, A pouge wenche borne and brought vp in Maguncia there bye, Wilberta by name, so myuded one of those monkes, that she changed her apparell, and went awaye with him lyke a waytynge boye or lackeye into Straungelandes, and became in all sences of learnynge verye connynge, and was called Englyshe Johan. As yt chaunced thys monke to dye, she get her vnto Rome, and became there a common reader of publique lectours, and was had in soche wonderfull estymacyon, that Pope Leo the fyrst beynge dead, she was solempnelye elected and intronyled Saynt Peters vycar in the yeare of oure Lorde. DCCC.Liiij. called Johan the viij. after dyuerse writers. By helpe of a Cardinall her most familiar chamberlayne, she was in conclusyon begett with chylde, whan she had bene pope almost .ij. yeares and an halfe. And in a most solempne processyon to Laterane, whan their churche was in the most pride by fall of the empire and subiection of chrystē princes, & the prelates in their most pompouse aparell, the dyse fell, shynynge verye fayre, she was openlye

Fulda.

Wilberta.

Johan pope.

854.

Pryde hath a

delyuered of chylde without mydwife and so dyed. Wherin God declared manyfestlye to the worlde, that their glitteringe churche was altogyther an whore /to make good that was wrytten in the reuelacion of Sayne Johan. Apo. 17. Wh he that had seane the countenaunce of the prelates than, shuld haue beholden a great thange.

An whore.

¶ Popes chosen from thens fourth by their. M.

Popes chosen by their stones.

SEns that tyme hath popes alwayes bene chosen, as stoned horse are in a colte seper, by their doutye diuiceries, that they can nomore be decerned that way. ffor at the solempne stallynge of them, the last deacon Cardynall doth grope them brecheles, at an hole made in the seate for that ghostlye purpose, and than cryeth ye out before all the multitude, that he hath ware sufficyent to proue hym no woman. Wo reuer the strete where she was delyuered, hath euer sens bene shurned in all generall processyons, for feare of yll happes.

An exãple.

As is of women a seuen bredge in a Scottysh Ile called Kenissa, where as yf but one woman shuld paste ouer (they saye (there are no salmons seane in that ryuer, all the yeare after. *Hector Boethius in Scoteci regni descriptione.* ffor the hystorye afore reherced of thys woman Pope,

was

was pt partye my delyre that ye shuld marke that monasterye of fulda. ffor the was one chaste frute of our Englysh clergye, pllaynge from thens, ye may chaunce after thys pet to heare of more. Such an enempe to prestes marryage was not in hys tyme, as was that Bonifface, which was therof the first buylder. ffor euery where ded he, in all his generall Synodes, condempne pt for aduoutery by the popes canon lawes. ffor the scriptures wolde not serue hym. The life of this female pope shewed more at large, *Iacobus Bergomas in li. De claris mulieribus, Platina, Sabellicus, Martinus Carsulanus, Volaterranus, Nauclerus, Mantuanus, Ioannes Stella, Ioannes textor, et Robertus Barnes in vitis Romanorum Pontificum.*

ffulda.

Matrimony of dēpued.

¶ Holy water, with a boke against marriage.

IN the peare of our Lore. DCCC. LVIII. as a serten day deuill at the forsayd Magaucia was hunted of the prestes with procession and holye water, for dyuerse berynge the cytye, he dyd hym selfe for feare (they saye) bnde one of the prestes copes, sayinge. He myght wele be holde there, consideryng he had by hym the fleshly occupiengе of the generall proctours doughter there. This religiouse example of holy churche sheweth, *Sigebertus. Vincencius. Antoninus*

858. A prest.

Holy water.

tominus, Nauclerus, and Mallleus. Herin affirme they their holy water to be of more strength, than eyther their preesthode or yet their eaten maker, and more able to drive awaye the deuill. In the yeare of our Lorde. DCCC. xxvb. was the Emprour Ludouicus the seconde tormented in purgatory (say they) only for that he wolde not regarde the admonishmentes of Gabriell the Archangell agaynst preestes marriage, called there of them the heresye of Nicolaitanes. Marke these packynges. The religiouse fathers had than made a boke of their religiouse factes and practises, comprehendinge. xij. chapters, to put downe matrimony and sett vp Sodome and Gomor in their spirituall generacion. Which they had sent vnto the seyd Emprour by one Emarchus, Sigebertus, Vincentius, Antoninus, et alij. ffarre vnlike was this Gabriel to him which apered vnto Zacharye the preest in the tyme of his sacrifice. ffor that Gabriel both allowed and commended his marriage. This Gabriel cõdemneth it vtterly. Of such Saput Paule warned the Corinthianes to be ware, tellinge them that Sathan wold resemble the Angell of light. 2. Cor. 11.

275. Gabriel

A boke of. xij. chapters.

Diuerse Gabriels.

¶ Other chaste miracles of that age.

Saput

Odulphus.

Frederi cus.

Clarus.

The Danes.

Coldpn gham.

Saynt Odulphe a preest about the same tyme goynge to hys masse, was sodenly taken vp and caryed ouer the sea to Eyer in Germanye to do that office there vpon Easter daye, bycause Saynt Frederick the Archebyshop there had ben the nyght afore wyth an hoye sonne whych was hys owne naturall systre, to helpe forwarde the lawe. Deut 27. The bones of this Odulphe were first buried at London, and than from thens translated to Euesham abbeye in the west countrey. Saynt Clarus of Mychelstre, iudginge marryage synne and wyckednesse by the doctrynes that than were taught, in dyspyght of the Chrysten persuasyons of hys frindes, made hymselfe first a preest and after a Monke, so slepynge into Normandye. Where at the last he was slayne by procurement of a woman. These .ii. hystoryes sheweth Johan Capgraue, & their chyrche legendarye. As the Danes ouer went this lande, their common custome was to haue a do with Nonnes where they founde them, for lacke of their owne wyues. Tyll at the last they came to a nonnrye (Coldyngham some saye) where all the good systers had cut of their owne noses & their ouer lappes to disfygure them selues, & so to escape the daunger, ye may beleue yt and ye wyll. In those dayes kynge

Alphede made Donwalle the bouthere of Ethelpngap, Bpshop of Wynchestre, which had both wyfe and chyldren. The se .ii. lattre stories shall pe fynde in Johan Harding, Ranulph, and Fabian.

¶ A parlouse e foule bugge in mariage.

Elphegus.

Not longe after hym was there a Bpshop of Wyncheftre called Elphegus the Balde. Whose tyrannouse custome was alwayes in the begynnynge of lent to seclude all publique penitentes from the churches entereaunce, and to requyre all maried men not to lye wyth their wyues tyll Eastre were fully past. Paraventure that he and hys prestes might for that tyme at their mart haue the fre occupieng of them. For other goodnesse knowe I non belongynge therunto, nor other consyderacyon had. Thys storye hath Guilhelmus Malmesburye. li. 2. de pontificibus, & Ranulphus Cestrensis li. 6. Cap. 6. In the first election of thys Elphegus, muche stryfe was there betwyne the prestes and the monkes, the prestes electing oute of their owne sort to vpholde them styll concerning their wyues and children, and the monkes chosinge this Hipocrite to place them in theyr rowmes bycause they had no wyues, as at the lattre it came to passe. Johã Capgraue.

Cõtencio

Egelricus.

At the same time was there a poore prest in the Dyocese of Durham, Egelricus

beyng

hepng Wyshop, whych had both wyfe and chyldren. Wym haue the Sodomptysh knaues dyffamed in the legende of Cuthbert, that for dspuge hys owne wife, the heade and wyne at hys Masse apered so blache as pytche. But neuer write they in their legendes, what change it hath when they lye with other mens wyues, or playe the maste fylthye sodomptes for lacke of women. Much be holden in mariage vnto them, ffor though all fylthye spunes maye wele stand with their offre, yet can they not agre ther with. I thynke they tell here a good worshypfull tale for their masse, yf it be wele marked. Loke Iohan Capgraue. in vita Cuthberti.

a married prest.

Marriage contepned.

¶ Wyll of tune of .ij. marryed prestes and other.

A Nother maryed prest, at the same verye season, attempted (they saye) to touche the dead bones of Saynt Audrye the Nonne at Helye, suche tyme as maryed prestes inhabyted that monasterye. And for hys presumpcyon, bycause he was maryed, both he, his wife and chyldren, hys kyndred, frendes, and acquayntaunce, died all sodenly. ffor marryage maye touche nothynge that longe to that generacyon, vnlesse whorysshnesse be good maistres vnto it, and come as a mean betwixt both. Loke Johñ

A married prest.

Capgraue in vita Ethelredæ. Ethelwinus a monke, at one tyme talkynge pleasaunt with Dunstane and Ethelwolde, within a whyle after lefte all hys ordre and tooke him to a wyfe. Wherefor they prophecyed of hym that hys ende shulde be myserable. And bycause they wolde apere no false Prophetes, they inchaunted him, charmed hym, and changed him into an ele, and so he lyued in the water euer after with a great sort more of hys companye. Wherupon (they saye) that monastery and towne hath euer sins bene called Elye. Guilhelmus Malmesburye et Joannes Capgraue. A yong infant called Rythgina, beyng nomore than one daye olde, professed Elphegus into the monasterye of wylton aboute the same tyme. So ded he also an other called Wilfhilda, into the nonnerye of Wynchestre, so sone as she was weaned from sucke. Whom afterwarde kinge Edgare clapmed in marryage, but she was so farnyer with Ethelwolde a monke and a bysshop, to graunt therunto. Whan he came to the howse where she was afterward abbasse, there was no small syllinge in of cuppes, Joannes Capgraue.

ethelry nus a monke maryed

Amira-

Elye.

Rythgi da.

Wilfhil da.

¶ Miracles and wonders wrought.

Whan

Whan Odo the Bysshop of Sarysburye was elected Archebysshopp of Caunterburye in the yeare of our Lorde DCCCC. and xlvi. he wolde in no case be consecrated, tyll he was by the abbot of ffloriake professed a monke. Partly bycause all his predecessours in that seate to the nombre of xvi. had bene monkes, and partlye for that the prestes in those dayes were in hate of the people for their marryage at the monkes suggestyons. And after he had receyued his palle with Antichristes autorite from Rome, he wexed so frantyck vpon the Kinges concubines, that some of them he sealed in the faces with hote burnynge Irons moste shamefullye, and some of them he banysshed into Irelande for euer, but vnto his owne store he was gentyll ynough. ffor moste hapnouse herelye helde he than the chaisten marryage of prestes, and made synodall constytucyons agaynst it, to enriche the monkes through that craftye colour with their great possessions. His neuye Oswalde founde he to scole at floryake the wellspryngе of Necromancye, to learne there all craftye sciences. In hys time was a strife amonge the clergye at Caunterburye, for Christes flesshe and bloode in the Sacramente, the prestes moste earnestlye affirmin

Odo. 946.

Guliel. Malm.

The kinges concubines.

Constitucions.

Oswalde.

ffloriacus.

The sa cramẽt.

firminge yt to remayne styll breade and wyne vnto tyme of Christes bodye, and the monkes to be Christes eleuenpall bodye, yea Christ him selfe. But whan scriptures fayled ones vpon the monkes side, they were drpuen to false myracles or playne experymentes of sorcerye. ffor Odo by a cast of legerdemayne, shewed vnto the people a broken hoste bledynge, as a poppish preest called sir Nicolas Gernes ded a .ü. yeares a go in Surrey, by puttinge his finger with a pinne.

Myracles.

¶ Monkery augmented by Dunstane.

Dunstanus magnus.

Saynt Dunstane here in Englande beyng thaught of Irishe monkes at Glastenburye, was founde very connynge in wanton Musyck, in sorcerye, and in Image makyng out of all maner metals, stone and tymbres of wode. By these and suche lyke occupienges, he found the meanes to augmente and enryche the monasteries of monkes and Nonnes euery where within Englande, not withstanding he had oft tymes much a do with deuils and with women. Yet had he at length these prepupleges than aboue all other spyrytuall doers. He wanne by hys musyck and sayre speche the good fauer of dyuerse women, yea, of some whych had bene the kinges concubines, as Alfgine, wilfrich

Musyck.

and

and suche other, though he afore had put them to payne. By hys sorcerys, he a mapes made the Pynges sytt for hys ghostly purpose, as wyll apere herafter, specyally by Pynge Edmonde that was Ethelstanes brother, whom by hys necromancye he brought to the people, inupsybye to haue bene borne in peces. What he gote by hys Jmage makinge, the scripture sheweth playne, whyche curseth both the hande and the instrument of the Jmage maker. Sapi. 14. and Deutro. 27. Thys storye declareth more at large *Osbertus monachus in vita Dunstani Vincencius li. 24. Ca. 74. Antoninus par. 2. ti. 16. Ca. 6. Marianus Scotus. Guilhelmus Malmesburiensis. Ranulphus Cestrensis li. 6. Cap. 10. Volateranus. Bergomas. Nauclerus, Iohan Capgraue, Iohan hardynge, Vuyllam Cantō Iohan Lydgate* and *Robert Fabyane*.

sorcerye

Carnis ge.

autours

¶ The relygyouse occuppeng of Dunstane.

AS Dunstane in the howse of a wydowe was fastynynge a prestes stoole, hys harpe hangynge vpon the wall wythoute touchynge sounded the note of *Gaudent in celis*. Wherupō the wenches astoyned, went oute of the owse wyth the wydow and all her howsholde, proclaymynge yt a brode, that he had muche more lernyng than was good for this and suche like frates, serten men told

A caste or frate,

Ethelstanus. tolde kynge Ethelstane, that he was geuen to pll scpence, and wroughte manye thynges by the deupll, whereupon he put hym clerlye than oute of tenure. Ffor he had bene alwe corrupted vnto that hynge by Athelmus hys vncle (I wyll not saye hys father) than Archebyshopp of Caunterburye, to worke feates to hys wynde for that spyrytuall generacyon. Elphegus. Ffrom thens went he to Elphegus another kinsman of hys, at that tyme byshop of Wynchestre, whyche put vpon hym a monkes apparell, that he myghte therbye auoyde both the fyre of concupyscence & the fyre of hell. I thynke fewe wise men wyll beleue thys physick to be true, as a mokes cowle. that a monkes cowle were able to restrayne those .ij. heates. Rather shulde it seme to procure them, els had we neuer had so many lecherouse lurkes and prodygyouse Sodomytes amonge them as we reade of. Saynt Paule admonyshed Timothe, that suche Hypocrytes shulde folowe in the chrysten congregacyon as hauynge a shyne of Godlye lyuynge, shuld vtterlye denye the power therof. These (he sayde) shulde renne from house to house (as thys Dunstane ded) and bringe into bondage women loaden with synne. 2. Tymo. 3.

Hypocrytes.

¶ Dunstane by sorcerye

terrifieth Kinge Ed-
monde.

Edmon dus rex.

Dissta-nes de mi! wo-keth.

homely Playe.

tyme I trowe.

PRo to returne agayne to Kinge Edmonde, whyche succeded hys brother Ethelstane. Complaintes were made also vnto hym of thys Dunstane, by many noble men, for hys prodygyous feates. Wherupon he toke suche displeasure with hym, that not onlye he deprived him of offyces (whiche he had there) but also vtterlye banished him the courte. The thyrde daye after, as it chaunced the Kynge in a parke to ryde on huntynge, and to folowe hys game among rockes and bushes, he sodenlye happened into a moste parelous place, where as he neyther coude go forewarde nor yet turne backe agayne. The harte whyche he folowed was before hys face torne in small peces, so were the houndes moste terrybly to beholde; nothynge there perceyued that shuld do yt. The Kynge so sore labored to returne wyth hys horse, that he brake both brydell and stirruppes, and yet coude in no wyse preuayle, nor yet lyght from hys backe. Than called he Dunstane to remembraunce, and (he beynge absent) before God there axed hym forgeuenesse. So were both the beast and houndes restored again vnto him safe and sounde, his bridell and stirruppes hole.

J thynke this pope somwhat pulled co-
urte legerdemayne. After that was Dy-
stane the hygh Stewarde of his howse, and
had ouer all the realme a supplicacon.

Glaste-burye. Of Glastenburye was he put in perpe-
tuall possession, to make therof what he
wolde. Alas so became pe spyll of all
Saynt Benettes patrymony. *Annales Autores.* Lete all the Popes armye stande
by here, and allowe this still for a mi-
racle, as they haue done hytherto in hys
legende, yet do not J doubte to proue it
against them all, abhominable lesynge pe
by the scripture.

The wretch king Edwine refusyng his concubine.

Edwine: Alfgina. AS king Edwine vpon the daye
of hys coronacion occupyed Alf-
gina his concubine, hauynge than
non other wyfe, Dunstane beynge at
that time but a monke and abbot of Gla-
stenburye, pluched them both vyolently
from the bedde, and brought them befo-
re the Archebishopp Odo / thretteny-
ge the woman sulpensyon, ye may call
it hangynge pf ye wyll. ffor the wyfely
the kyng after that exyled the lepd Dy-
stane into fflanders, and wrought the ma-
kes manye other displeasures, tyll they
founde the meanes to depose hym, by the
vertu of ease confessyon. *Volaterranus, li. 2. Geographie, Ostertus, Vincencius, Antoninus*

Odo cā tuarien-sis.

Cōfessi-on.

Guil-

Guilhelmus Ranulphus & Ioannes Capgra-
ue. Yet in the concluſyon (they ſaye) he
delyuered kyng Edwynes ſowle, after
he was dead, from hell (I praye God he
kylled hym not afore) and vanquyſhed
al the deuels there by vertu of a requiem
maſſe, ſo bryngynge hym into their pur-
gatorye. This was (I trowe) no badde
ware. As a certayn noble woman called
Alfgina (the kynges former concubine
I feare me) poſſeſſyng great ſubſtaunce,
had ones commoned with Dunſtane,
ſhe ſo delyghted in hys fayre wordes (for
hys aduauntage) that ſhe wouldе neuer
after from hym, but dwell with hym ſtil
for terme of lyfe. She left her owne how
ſe and buylded her an habitacion by the
churche, louyngly intertaynynge men of
holye orders. In concluſyon whan ſhe
departed the worlde, ſhe left her great
coffers and treaſure bagges with Dun-
ſtane to diſpoſe for her ſoule (ſhe had
heard of kyng Edwyne with the which
he after that buylded fyue monaſteryes.

Ioannes Capgraue in Cat. ſanct. Anglie.

Dunſtane kepeth the kynges
of Englande bedde.

Dunſtane was excedyngly belo-
ued with Eadina kynge Eldre-
des mother (theſe are the playne
wordes of the hiſtory) and he loued her
excedyngly agayne. And whē he ones be

Maſſe of requiem.

Alfgina loueth.

Stronge loue.

Eadina loueth.

came the kynges corrector & maistre, yea rather his kynge & Emperour (sayth the text) by her meanes he was elected Bysshop of wynchestre after ỹ decease of Elphegus. But he enioyed it not by reason of his tyranny against kynge Edwyne ỹ succeded hym. Whose cõcubynes he caused the archebyshop Odo (as is sayd afore) to seale in the face with hote Irons and to banysh thẽ, specially one he sore blemyshed & sent into Ireland. And whẽ Dunstane was for this presumptuouse pageant expeld, the mõkes caused the cõmons to ryse against him, from the water of Humbre to the flood of Thamis, & so to depose hym. *Ioannes Capgraue in vitis Dunstani & Odonis.* Neuer were the cõcubines of Dauid & Salomon thus ordered of Samuel & Achimelech, Abiathar & Sadoch, the byshop of ỹ age. In a certen vision receyued Dunstane. iij. swerdes (they saye) of. iij. apostles, Peter, Paule, & Andrewe, with ỹ administracio of. iij. byshopuckes in Englãd, Worcestre, Lõdon, & Canterbury, to kepe ỹ kynges bridle, & to bringe mõkes into ỹ plentyouse possessions of the cathedrall churches ỹ preestes with their wyues & children by violẽte expelled. Of him also ỹ forsayd Odo thus prophecied at his cõsecracio. This will be a most mighty captaine (come downe knawes come downe) & valeaunt

Edwino rex.

The cõmens ryse.

iij. swerdes.

Wharped preestes.

amit warriour against ỹ worldly prynces. *Vincēcius, Antoninus, Capgraue.* Thus grewe the hōgry leane locustes into most sturdy wild horses tō ỹos heades. *Apo. Apoc. 9.* ix. nepeng after mennis wpues. *Hiere. 5. Hiere. 5.*

What rule was at Rome in thole dapes

TO fatche thys matter where about we go, from the very well spryngе or spryt orygynall, as the frute from the tree and the tree from the roote, we wyll sumwhat shewe what chast ordre was at Rome in thole dapes. Rome
In the peare of our lord. DCCC. and chastite.
vij. was one Sergius a man without all 907
berty and learnyng made Pope, and became the thirde of that name. This Ser- Sergius
gius kepte a ponge whore in the tyme of
hys holy papacye called Marozia, & had Marosia
by her a bastarde, which was pope lōge
after hym, called Joān the. xi. and reigned
in all fylthinesse more thē. vō. peares. So
me writers holde that he begate of her
Johā the. x. also, but the cōtrarye of that
shall apeare herafter. This filthy tyrāny fformo-
causeb pope formosus (whom his prede- sus.
cessour Steuen had afore disgraded & buried among the profane laye multitude)
to be taken vp agayne, decked lyke a pope, set in a chayre, to be byheaded, and
hys. iij. fyngars cut of, hys carkas so to
be throwne into the ragynge flood of Ti Tyrāny.
ber. Se if there were euer any tyrannye

lyke vnto the tyranny of these spirituall Antichristes, thus cruelly handelynge a man that is dead. This sheweth more at large, *Liuthprandus Ticinensis. lib. 2. Capi. 13. ac. lib 3. Cap. 12. rerum Europicarum. Blõdus Flauius, Baptista Platina, Ioannes Stella, abbas Vrspergensis, Ptolemeus Lucẽsis, Vincencius, Antoninus, Bergomas & aly.*

Autours

¶ The chastite of holy churche there.

Theodora cum filiabus.

THeodora a most execrable whore, and aduouterouse mother to the forsayd Marozia & Theodora the yongar (both vnshamefast whores also) so burned in concupiscens of the bewtye of one Johan Rauennas a priest, thẽ sent in massage to the pope by Peter the Archebyshop of Rauenna, that she not only moued hym, but also compelled hym to lye with her, and so become her paramoure dere. This whore for hys lecherouse occuppenge of her, made hym first Byshop of Bononye, than Archebyshop of hys owne natiue cytie Rauenna, and synally Saynt Peters vycar in Rome, called Johan the. x. Pope of that name, that she myght at all tymes haue hys companye nygher home. This was done in the yeare of our Lorde. DCCC. xv. and he gouerned the papacye there. xiii. yeares and more. *Liuthprandus Ticinensis lib. 2 Cap. 13. rerum per Europam gestarum.* It is easye to se by this opener

Joannes Rauẽnas

Joan. x.

915.

periment

prriment, that the and her. ij. doughters myght do muche in the holpe college of cardynalles. He that iudgeth not that churche to be whorysshe, whiche was ſo depelye vnder the rule of whores, that they at their pleaſure might appoint ther vnto what head rulers they would, hath litle good iudgement in hym, I thynke. whores rule all.

A popes baſtarde is made Pope.

Guido the marques of Thuſcia, at the lattre marryed Pope Sergius whore Marozia. Whiche wil lynge to preferre vnto Sapnt Peters ſeate, the baſtarde whome ſhe had by the ſayd Pope, cauſed hym to enpryſon her mothers dere peramoure Johan the. x. and to ſtoppe vp hys breathe with a pyllowe. Immediatly after, which was the peare of our Lorde. DCCCC. and. xxix was he conſtytute pope, and called Johā the. xi. but theſame ſelf peare he was depoſed agapne. Wherupon ſhe clerly left all ſpirituall occupienge, and in diſpleaſure of the prelates, marped her ſelf ſone after her huſbandes deathe to one Hugh the kynge of Italye, whiche was her other huſbandes brother by the mothers ſyde, and made hym the monarke of Rome to recouer agapne thys loſt dignyte for her baſtarde. Thus ſhewed ſhe her ſelf to be a playne Herodias, beſydes her other vnſhamefaſt whoredomes in the Guido & Marozia. 929. Joā. xi. hugo rex Italie.

spiritualte. *Liuthprandus lib. Ca. 12.* Pope Leo the. vi. which folowed the next, held the papacy not. iij. quarters of a yeare. And after hym Steuen the. vij. lytle more then. ij. yeares. They myght not longe tarrye here, but had a cast of sowre physycke to sende them well hens, that they myght geue place to the ryght heire. For next them he succeded agapne, and contynued al moste. v. yeares after. All that hath wrytten sens platynaes tyme, haue bene sowlye deceiued with hym, concernyng this Johan the. xi. some of them takyng one Johan for another, and some two for one, for wante of the afore sayde worke of Liuthprandus, whiche wrote about the same verye tyme.

Leo et Stephanus.

Writers deceiued

¶ The whores made Goddesses for whoredome.

AT Rome were. iij. whores of name notable, aboute the yeare of our lorde. DCCC. and. xxx. called Bezola, Roza, & Stephana. Whiche in all prodygyouse lecherye had bene brought vp there amonge the relygyouse Cardynalles, Bysshoppes, monkes & prestes, from their verye youthe. As these whores came ones to the occuppenge of kynge Hugh, he euer after abhorred hys other wyfe Berta, a ladye moste fayre and bewtyfull. And for their conuyng feates in that bawdye occupacyon, he

Yse iij. whores.

Hugo rex.

gaue

gaue them euer after the names of. iiij. Goddeses. He called Bezola venus, Rosa Juno, and Stephana Semele. Of these harlottes one made Buso her bastarde Bysshop of Placencia, the other made Theobaldus her mysdegetten the archedeacon of Myllayne, and the third was not all behynde with her fylthye frute also. *Lutholphādus Ticinēsis li. 3. Ca. 5.* That bowe of chastite (I trowe) is sumwhat worth, whan it hath suche feates in bawdye bytcherye, as all the worlde beside is ignorannt of. It were great pytie but it were so hygh aduaunced, and mayntened by prynceIye politique lawes, they becommynge seruauntes therunto by makynge lawes for the vpholdynge therof.

Goddeses for Whoredom.

spiritual chastite.

¶ A most hygh example of holye churches chastyte.

Albericus the sonne of Marozia by her first husbande Albert, bynge Marques of Hetruria and kynge of Italye, compelled the Romanes hys subiectes, partlye by great rewardes, & partlye by stronge thretteninges, to admyt hys sonne Octauyane to the papacye, whiche was geuen to al ryot and vice from his very infancye. Notwithstandynge for hys pleasure they agreed therunto, in the yeare of our lorde. DCCCC and.lvi. and named hym Johan the. xii.

Alberic9

Octauianus.

956. Joan. xij

Thys holy succeſſour of Peter and vycar of Chriſt (as they call popes) was accuſed of his Cardinalles and Byſhoppes vnto the Emperour Otho in the generall Synode at Rome, that he woulde ſaye no ſeruice, he maſſed without conſecracion, he gaue holye orders in hys ſtable, he made dopes Byſhoppes for money, he woulde neuer bleſſe hymſelfe, he forced not to be periured, and made the holy palace of Laternenſe a verye ſtewes. For he kepte therein Rayneza the wyfe of hym that was knyght for hys owne bodye. and gaue her great poſſeſſiõs, with benefices, goldẽ chalyces, and croſſes. He helde alſo Stephana and her ſyſter (whiche had bene his fathers concubine) and had by her a baſtarde not long afore. He occupied at hys pleaſure Anna a freſhe wydowe, her doughter alſo and doughters doughter. Heſpared neyther hygh nor lowe, olde nor ponge, poore nor ryche, fayre nor foule (they ſayd) ſo that no woman durſt come vnto Rome on pylgrymage in hys tyme. Neyther reuerenced he anye place, but would do it euery where, yea, vpon their very aulters. He woulde hawke, hunte, daunce, leape, dyce, ſweare, fyght, ryot, ronne, ſtraye abrode in the nyght breakynge vp doores and wyndowes, and burne mayne meynes howſes. One of hys Cardynalles

Synode Rome.

Rainera

Anna.

Rome ſacrifice.

hpnalles he gelded, he put out an others eyes whiche had bene hys Godfathers. Of some he borowed an hande, of some a tounge, a fynger, a nose, an eare. In his dyce playnge would he cal vpon yll spirites, and dryncke to the deuyll for loue. Thus was he in the ende deposed, tyll his dere diamondes sett handes vnto it (for they ruled all) and caused the Romaynes to set hym in agayne.

he might be chast.

Their spirituall father.

¶ Dunstanes autorite against marryed prieستes.

The papacye helde this Johan the xii. for the space of. ix. yeares. iij. monthes, and. v. dayes, and was stricken of the deuyl (they saye) as he was lyenge in bedde with a mans wyfe, and so dyed within. viij. dayes after without howsell or shrift, they saye. All this writeth of hym the forsayd *Liuthprandus lib. 6. Cap. 6.* and so furth. v. chapters more to the ende almoste of his boke, whiche at the same selfe tyme dwelt at Ticina in Italy. This is he of whom the bysworde ryse. As myrye as Pope Johan. Vnto thys holye vycar of Sathan & successour of Symon Magus, went Dunstane out of Englande in the yeare of our Lorde. DCCCC. and. ix. to be confirmed archebyshop of Caunterburye. And there receyued therewith for a great summe of money, autorite & power of the Beast,

Joan. xij

Liuthprandus.

Bysworde.

960.

Dunstanus.

Apoc.13. otherwyse to dyssolue preestes ma
rryage, that hys monkes by that meanes,
myght possesse the cathedral churches of
Englande, as within a whyle after they
did. This Dunstane (as witnesseth Joã
Capgrane) was the first that in this real
me compelled men and women to vowe
chastyte and to kepe clausstrale obedyen-
ce, agaynst the fre doctryne of Sayncte
Paule. 1. Cor. 7. & Gal. 5. ffor bydduge
marryage instytuted of God, whiche is
the verye doctrine of deuyls. 1. Timot. 4.
Thys is the worthye ozygynall and first
foundacion of monkes and preestes pro-
fessed chastyte in Englande. Marke it
with the sequele, and tell me hereafter,
wheth: it be of the deuyll ozmape.

The first compulsion.

Foundacion of chastite.

¶ Dunstane execute hys deuylyshe commission.

This craftye merchaunde Dun-
stone, as he was returned agayn
into Englande, by autozite of this
most execrable monstre and wycked An
tichrist, gaue a strayght commaundemẽt
that preestes out of hãde shuld put awap
their lawfull wyues (whõ that brent cõ-
sienced hypocryte called the vessels of
fornycacyon) els would he (he sayd) ac-
cordyng to hys commission, put them
both from benefyce and ipuyage. And
where as he percepued the benefyces
most welthye, there was he most gredye
vpon

The deuyls cõmyssyoner.

A theefe.

vpon them, and ſhewed moſt vyolence & tyranny. ffor whan the hygh deanes of cathedrall churches, maſters of colleges prebendes, perſones, and vycars wonld not at ſo brayſly a commaundement, leaue their wyues and chyldren ſo deſolate without all naturall ordre, he gote vnto hym the great power of kyng Edgare, to aſſyſt that cruell commyſſyon of hys, procured for monye of the former Antichriſt of Rome, and by force thereof in manye places moſt tyrannouſly expelled them. *Ioānes Capgraue In Catologo ſanctorum Anglie*. Reade all the Byble and Chronycles ouer, of Memroth, Pharao, Antioche, Nero, Decius, Traianus, with other lyke, and I thynke, ye ſhall not fynde a more tyrannouſe example. No, not in cruell Herode hys ſelfe. ffor though he ſlewe the innocent babes, yet demynyſhed he not the ſuynge of the fathers and mothers, but thys tyraunt toke all with hym. If he had ſought a Godlye reformacion where marryage was abuſed, it had bene ſumwhat commendable. But hys huntynge was to deſtroye it all togyther, as an horryble vyce in prieſtes, and in place therof to ſett vp Sodome and Gomor by a ſort of Hypocryte Monkes, ſo chaungynge all Godlye ordre.

Attraſt.

Kynge Edgare.

Tiranny ſpiritual

mariage condemned.

¶ Kyn-

Kynge Edgare is brought vnder there by.

Facies ecclesiarum.

THus became the face, first of the Britonysh and then of the Englysh churche sore changed, blemysshed, and by whorysshe commyssions frō the whorysshe bysshoppes of the whorysh Synagoge of Rome, was made all togyther whorysshe. Proue me here in a iper and an heretike if ye can, for I wyl, by the helpe of God, stande by that I write here to the ende of my lyfe. If ye can not (I speake onlye to yow papisticall bysshoppes and priestes) graunt your selues to be the moste theues, heretikes, & seducers of the people, that euer yet reigned vpon the earthe, for mayntenynge for holynesse so deuelysh a knauery. Immediatlye after thys he fell a sore chaunce, as God would. Kyng Edgare which was euer a great whore maistre and a tyraunte (as the Chronycles repor hym) had a do with a ponge mayde called wilfrith, brought vp in the nonnery of wylton (paraventure to their vse) wherupon by force of the former commyssion, he was condemned of Dunstane to. vij. yeares penaunce, and myght in no wyse be dyspensed with, tyll he had buylded for their commodyte the great nonnery of Shaftesbury with .xij. other monasteryes besydes. Specyallye tyll he had fullye

Heretikes and theues.

wilfrith.

penaūce

fullye graunted to the vtter condempnacion of prieſtes marrpage throughe out al hys realme, and fyrmelye promyſed to put the monkes in their rowmes in the great cathedrall churches, wyrtynge to the pope for the ſame. ffor as witneſſeth both Mylliã of Malmeſburp, Ramulph of Cheſtre, Guido de columna, and Robert ffabiane, he was not crowned tyll the. xii. peare of hys reigne. An apology the ſame

¶ Dunſtane faſhyoneth the kynge to his purpoſe.

IN the ende, thys aduoutrye of the kynge made greatlye for their purpoſe. ffor whan it was ones openlye knowne, Dunſtane with hys Bulle went by and by vnto hym, and by force therof denounced hym accurſed. The kynge of gentylneſſe, as he was commynge towardes hym, aroſe out of hys regall ſeate to take him by the hande and geue hym place. The hyſtory ſayth, that he then diſdayned to geue hym his hande. And lokynge vpon hym with bende browes and moſt ſpyghtfull countenaũce, he ſayd thus vnto hym. Thou ỹ haſt not feared to corrupte a vyrgyne made handefaſt to Chriſt, preſumeſt to towche (a knaue) the conſecrate, handes of a byſhop? Thou haſt defyled the ſpowſe of thy maker (a monkes whore) and thynkeſt by flatterynge ſcrupce, to pacyfye The bea ſtes auto rite. A proude knaue.

(a

(a thefe) the frynde of the bydegrome?
No king but a fole
No, speake not of it. Hys frynde wyll not I be, (O colour of dyssymulacion) whiche hath thrist to enemy. This sayd he, to make hym beleue that she was a professed nonne. But the craftye knaue ment falselye, and so mocked hys kynge to make of hym a very dysarde fole. For the Chronycles all agre in a maner that she was no nonne but a wē che soiourned
A witles Beast.
in the nondrye. Thus when he founde hym well fauerdlye submytted and well brought vndre, he put hym to hys penaunce and depryued hym of his crowne for the terme therof, as afore is specifyed. *Vincentius, Antoninus, Guilhelmus Malmesburye, Ranulphus Cestrensis, Guido de columna, et Ioannes Capgraue.*

¶ The wyles of the serpent preuaple.

Practyse
THys craftye pageaunt was played of Dunstane, to put all other inferriours subiectes the more in feare to dysobeye the popes fylthye commyssion. For when the kynge was ones brought vndre (as they are not ashamed to write it) who durst hysse ther against? For Mylliam of Malmesbury sayth, & Ranulphus allegete the same li. 6. Ca. 10. of hys *Polichronicon*. That by hys meanes he aswaged the grudge of the great men, the murmoure of the commōs, and

Craft.

the

the malyce of the prieſtes. O wylye ſer-
pentes, I trowe the deuyll of hell hys
ſelfe can not go beyonde yow in ſubtylte
and craft for your beaſtlye generacyon.
Whan thys victorye was ones gotten, Prieſtes
then went the prieſtes out by heapes frō go out.
the cathedrall churches and colleges
with their wyues and chyldren, and the
monkes came in as faſt with all prodi-
gious lecherye, but all their feates were
done in the darke. Than was it blowen
abrode (as all ſuche knauerpes muſt ha-
ue a pretended coloure) that prieſtes lyu- A colour
ed wantonlye and wolde not ſerue
God, with ſuche lyke. But they coulde
not in thoſe dayes accuſe them ſo largely
of occupienge other mennys wyues, nor
yet of abhominable ſodometrye, as they
haue bene knowen of late that conſtray-
ned ſylthynesſe.

¶ Dunſtane cheſelye loued the fru-
tes of aduoutrye.

IWhan Capgraue, Vyncent, and
Antonyne reporteth in their wry-
tynges, that thys aduouterouſe
chylde was Edwarde, ſurnamed the
martyr (whom Dunſtane toke for hys Edwarde
own, as paraduenture he had iuſt cauſe)
or els for that he was hys Godfather.
Not wythſtandynge dyuerſe other auc-
tours hold that Editha was that chylde. Editha.

But

But what matter maketh it whiche of them it was, whan all they are allowed now for canonysed Saintes in the Popes whorysshe churche. Yea, the whoremonger, the whore, the whorysshe bastarde and all, to set whorysshnesse forewarde and make it appeare holye, where marryage is thought vnholye. And as for the mother of Edwarde, Johā Hardyng nameth her Elfleda, Polidorus Elfreda, Wylliam of Malmesbury, Ranulphe, & Fabiane calleth her whyght Egelfleda, and Caxton dare gene her no name, and therfore the matter is doubtful. As Dunstane was on a tyme hallowynge of a churche in the honoure of Saint denys, saint Denis I should saye, he beheld the ryght thombe of the forelord Edithe, thā doynge abbesse of Wylton, as she was crossyng and blessynge her forehead. And muche delyghtynge therin', he toke it in hys hande, and sayd. Neuer myght this thombe perysshe. Immediatlye after he dyenge at Walle and dolorously wepynge, sayd vnto the deacon that serued hym. Alas thys flowrysshynge flowre wyll fade, this redolent rose wyl be gone, this daintye Dyamonde wyll perysshe, thys swete bryde wyll awaye for euer. And after her deathe he founde all herbodye resolued into ashes, except that thombe and the secrete part vnder her belye, for those,

All saintes.

The mother.

Dunstane.

Editha.

Great loue shewed.

those .ij. partes of her, he had blessed afore. In dede he was verye homelye to serue so farre. But the cause of thys (they saye (she afterwarde declared vnto him in a secrete vpsyon. Thys storye sheweth *Vuillia of Malmesburye. li. 2. de pontificibus. Ranulphus in polichronico, li. 6. Ca 9. Vincentius. li. 25. Ca. 33. Antoninus. par. 2. ti. 16. Ca. 8 Iohannes Capgraue in vita Edithe.*

A narrow search.

¶ Kynges become the Beastes Images.

Edg are

Imago Bestie

Synodus 969

An Acte for sodomye.

Iohan Kynge Edgare had ones performed his .vij. yeares penaunce for hys aduoutrye wyth Kaye Wilfrith (whom Dunstone parauenture prepared for hys owne store) he became altogyther the dumme Image of the Beast, and myght not bitte from thes fourth, but as they gaue hym sprete. Apo. 13. Than caused they hym to call a generall counsell (at London some saye) in the yeare of our Lorde. DCCCC. and lxix. by the vngracyouse auctorye of the afore sayd pope Johan. And there was yt sullye enacted, and establyshed for a lawe euer to endure, that all canons of cathedrall churches, collegeners, persons, curates, vycars, prestes, deacons, and subdeacons shuld kepe her lyue chast, that ys to say, become Sodomytes (for that hath bene their chastyte euer sens) ozels be suspended from all spyrytuall iurisdicci-

Tirãny. ou. This more than Pharaonpcall constitucion, was the kyng swoone to ayde. mayntepne, and defende wpth the materiall swerde, by the popes autorite.

Visitours. Than were there chosen oute .ij. principall visitours, Ethelwolde the Bysshopp of Wynchestre (that nest is oft ungracpouse) and Oswalde the Bishop of Worcestre, both monkes, to se this throughout the whole realme executed. *Vincencius li.24. Cap,83. Antoninus par,2,li.16.Cap.6. Guilhelmus Malmesburye, Ranulphus, Guido de columna, Ioan Capgraue. & opus nouum de utraq; potestate. fo.57.*

¶ Dunstane is accused of pll rule,

For mariage

IN this counsell were some wise men (as all these writers witnesse, though it be sumwhat sapntly) which laped for their marriage the scripturs, and substantiallp proued themselues the mayntepners of vertu therin, and not of aduonterye as thep were there uncharitablp noted. But that wolde not serue them. The holy Ghost might in no

Bulles. wise preuaple, the popes bawdye bulles bepnge in place, but thep must nedes haue the preferment, no remedy. An other

Dunstane accused. sort were there which accused Dunstane of pll rule in the darke. For Petrus Equilinus sayth *in Catalogo Sanctorum li,8,Ca,49.* that he was put to hys purgacpon of many things there laped agaynst him. Of

a likelyhode therfore they had smelled ou-
te sumwhat that was not all to his spi-
rituall honesty. Neyther wolde these ac-
cusacions helpe, the popes Power ones
so largely published. The king durst
bitter nothynge that was against hym, Edgare
for feare of newe penaunce, and for as
muche as it was wele knowne that in
the time of his olde penaunce he had oc-
cupied one minion at Wynchestre, an
other at Andouer, besides alfrede whome
he at the lattre gote to wife by the craf- alfreda.
ty mouther of her husbande Ethelwolde
an earle.

¶ The king defendeth Dunstane &
destroyeth wolues.

BUt to pacify and please this
Dunstane, kinge Edgare in his Oratio
oracion there to the clergy, rebu- ad clerū
ked the prestes very sore, for banketin-
ge with their wiues, for slacknesse of
their masse sayinges, for pretermytting
their canonicall houres, for their crow-
nes shauinges with their bynesshy apa-
rellinges, and suche other like. More
ouer he alleged vnto them in the seid ora-
cion the lamentable complayntes (good knauery
knauery I warande yow) of his fathers
fowle aperynge to Dunstane, and repro-
uing the wanton behauer of the prestes
with their wiues. He also tolde them, in
repressing their former accusementes,

that hys sayd dead father in that hys/pon reported Dunstane to be the pastoure, hyshop, and keper of hys sowle (Christ was nothynge) makynge hym stylle to be leue, that the buyldynge of monasterȳes was alwayes the moste helthsome good worke, expedyent helpe, pyece, remedye, redempcion, and deliuerannce of the sowle from dampnacion. Ex *oratione regis Edgari ad clerum Anglie*. Loke the boke of both iurisdiccions. Of this kinge Edgare ys it verysied by Raoul Rhe, that by a yearlye trybute of. £ £ £. wolues out of Wales/he destroyed all the wolues in that lande. But within hys owne lande, the fearce gredye wolues that deuoured Christes flocke. Acto. 20. and the wylye foxes that destroyed the swete vynegardes of the Lord. Can. 2. he left vntouched yea, rather he set them vp, maynteyned them, and fedde them at hys owne table wyth moste wicked Jesabel. 3. Reg. 18. ffor in hys tyme they obtayned more than. xl great monasterȳes. As were Glastenburye, Abindon, Thornye, Ramsey, Peterborowe, Denton, Mylton, Shaftesburye, Sherborne, Worcestre, Wynchestre, Hyde, Helye, Saynt Albons, Beauflede, and such other, besides innumerable giftes and promocions els.

A deuilish Illusion.

wolues. Act. 20.

Cant. 2.

Monasteries.

¶ Ethelwolde with his lewde commission.

ffrom

From thys afore named generall counsell, went fyrste Ethelwolde with his commyssion, whych had bene abbot of Abyndon and was than Bysshopp of Wyncheestre, bepnge haftye, stoz. headye, subtyle wytted, & learned in Prophane letters, as the hystoryanes wytteth of hym. Thys busye whelpe of antichrist leaupnge Chrystes pure wayes, to folowe the fote steppes of the Essenes, Tacyanes, Pryscyllyanystes, Marcyanystes, and other heretykes more, beganne fyrst hys feates at Wyncheestre in the old college, And there droue out the prestes with their wiues and poore children, and put in monkes of Abyndone for them. And thys was hys suggestyon abrode to colowre the matter. They kepte verye yll rule there (he sayd (they wolde not do their masses in due ordre, and they semed no holier then the other laye people. But *Polydorus* reporteth. li. 4. *Anglice historie*, that they were men of an honeste lyfe. From thens he went vnto other townes and cytyes, and there ded lyke wyse, and bare the name to be a vpgplaunt father ouer Monnes and relygyouse women. Thys same one Bysshop ded more (sayth Vincent) than could the Kyng of the realme wyth all hys whole power. In the ende he wrote to pope. Johā the. xiii. (which was the bastarde of pope Johan the. xii.

Ethelwoldus impostor. magus Heretykes. a colour a father Joan. 13

Stephana. by his peramoure Stephana) of his dreames and bysyons for the tyme of hys progresse, desyering his power against the prestes also, with many other wōders. Johānes Capgraue in Catalo. Guilhelmus Malmesbury, Lomecēius, Antoninus, Ranulphus, Guido de colsina, et Polidorus.

¶ Oswalde wyth hys Wealthy autorite.

Oswaldus magus.

Floriacus.

NOw the other syde went Oswalde wyth hys autorite from that wycked counsell, whych had stodied necromancye wyth other vnpure scyences at Florpake besydes Orleaunce in France, where he was fyrst made monke and afterward in England became Bysshop of Worcestre. Thys fellawe so wel armed with decepts as euer were Pharaos sorcerers, was thought a man mete to decepue wyth syenge sygnes the common sort. So trudged he fourth wyth hys craftye cakynges, and fyrst expelled the Prestes expelled

Canons of the cathedrall churche of Worcestre wyth their carefull wyues and children and out of .vij. other churches more within that hys dyoces, and there placed for them the lasy leane locustes, which not long afore had lesped out of the bottomlesse pyt. Apoca. 9. the monkes which at that tyme were bare and nedy. Than went he farther abrode, and wrought there ipke masterpes, wherof England hath

Apoc. 9.

depely felt euer sens. His suggestions were lyke the other, as that the prestes lined wantonly, and wolde not masse in due forme. For his trauayle in this was he made Archebishop of Yorke by the labour of Dunstane. To tell his other feates it wolde aye to muche time, and therfore I passe it ouer. These .iij. promoted the seyd Dunstane aboue all other, as men hauinge most wilye craftes, to assiste him in his businesse. These .iij. Monkes brought the Kinges so vnder, that they had than all the realme at their pleasures Joānes Capgraue, Malmesburye, Vincencius, Antoninus, Ranulphus, Guido de Columna, et Polidorus.

a colour

iij false knaues.

¶ Dunstane maketh a king at his pleasure.

After the decease of King Edgare, in the yeare of our Lorde. DCCCC. and .lxxv. was a wonderfull barpete and scisme through out the whole realme, partly for him that next shuld succede King, and partly for the great iniury done to the marryed prestes. The quene Alfrede with Alpherus the duke of Mercia and other great lordes fauorynge her quarell wolde nedes haue Ethelrede Kynge which was her sonne by Edgare, on the one syde. Dunstane and his monkish Bishoppes with the earle of Eastsexe and seuen other Lordes

975

Scisma.

Alphe rus.

Ethelre dus.

des subdued by them, on the other syde
wolde nedes haue Edwarde, whome so-
Edwar dus. me reported to be Edgares bastarde.
Anon as Dunstane perceyued the que-
nes part to preuayle (for the had the most
of the lordes) he called for hys metropo-
legatus liptanes crosse, and there syke a bolde pe-
man and a tall, shewed himselfe amonge
them as the popes high legate from hys
owne rpghte syde. ffor he had by that tyme procured of Pope Johan the .xiij.
Joan. 13 (whyche was the other popes bastarde) a
renouacyon of hys former autorpte, to
double the whorpshnesse therof. And by
force of the same, he made Edwarde kin
ge in spyght of them all, and shewed him-
selfe (Johan Capgraue sayth) a verye na-
a father turall father vnto hym euer after. Neuer
theleſſe pt colde hym hys syfe in the forth
yeare of hys reygne. Than to make all
Adcerpt holy towardes their side, and to blemyshe
the other partye, specyallye to stoppe
mennis mouthes abrode (for many thyn-
ges were in those dayes spoken) they ca-
nonysed hym a Saynt, fyndynge the me-
anes to shewe myracles for hym, and
that made all whole euerye waye. Prefati
Autores.

¶ The prestes with their wiues restored

Alphe- rus. AMon after this kinges coronacion,
Alpherus the Duke of Mercia
wyth other great men, by counsell
of

of the quene, drone the monkes out of the cathedrall churches and restored agayne the prestes wyth their wyues and chyldren. For the prestes had layed for them selues, that it was vncomlye, vncharitable, yea, and vnnaturall, to put oute an olde knowne dweller for a newe vnknowne: A neyber, a cytyzen, and a chylde brought vp amonge them, for a forayner & a straunger. They knewe it (they sayd) to be displeasynge vnto God, that man shuld take from them that he had ones geuen them. Fynally they alleged this grounded precept of God for them selues. Lete men do non otherwise than they wolde gladlye be done to. The Monkes on the other syde, layed for their parte, that Christ cared not an half peny for the olde dweller / but allowed hym onlye that wolde take the crosse of penaunce vpon hym. Whether that be in a monkes cowle wythoute iust tyttle to entre into an other mannys possessyons or no. I put it to the iudgemente of them that are christenlye learned. The trobloufe cares in marryage, as are the necessarye prouisyons for howse keppynge, the bertuous bryngynge vp of children, and the dayelye helpynge of pouertie, shulde rather seme a christen crosse to Godly wyse men, than easye Idelnesse in monkerye. In the ende of thys controuersye, the greatter

Prestes restored.

The prestes.

The monkes.

A crosse in mariage.

part both of the nobles and commons, iudged the prestes to haue great wronge, and sought euery where by all meanes possible, to bringe them agayne to their olde possessions and dignitres. Yea, sum where with good ernest blowes and buksettes. Robertus ffabiane cum antedictis Autoribus.

Wacka re, sir monke.

¶ Dunstane maketh an Idoll to speake.

This caused Dunstane in the yeare of our Lorde. DCCCC. and lxxb. to call an other solempne counsell. But that was where they thought themselues most stronge, and might best do their feates, at Wynchestre. Where after great wordes had betwen the duke of Marche and the earle of Eastsexe (which were than appoynted as arbyters) Dunstane percepuynge all to go with the prestes, brought fourthe his former commission, thinkinge therby to stoppe their mouthes. And whan that wolde not serue, they sought out a practyse of the olde Idolatrouse prestes, which were wont to make their Idolles to speake, by the art of Necromancy, wherin the moukes were in those dayes expert. A roode there was vpon the frayter wall in the monastery where the counsel was holden, and (as Vincent & Antonius testifyeth) Dunstane required them

975. Synodus

cõmissiõ

A roode

all

all to praye the vnto, which was not the ignoraunce of that ſpyrytuall prouyſyon. In the myddes of their praier, the roode ſpake theſe wordes, or els a knaue monke behynde hym in a truncke through the wall, as Boniface ded after for the papacye of Celeſtyne. God forbyd (ſayth he) the ye ſhuld change this ordre taken. Ye ſhuld no do wele, now to alter it. Take Dunſtanes wayes vnto ye, for they are the beſt. All thys worke of the deuill at al they were aſtapned, that knewe not therof the craftp conueyaunce. If thys were not cleane legerdemayne, tell me. Oh, that there was not a Johan Boanerges at that time, to proue the ſpretes of that workeman ſhyp. 1. Joan. 4. If there had bene but one Thomas Cromwell, they had not ſo clerely eſcaped wyth that knauery. Polidorus Vergilius, whych alloweth them in many other lewde poyntes, ſmelled out their bouery in this, and reporteth diuerſe other to do the ſame at that day.

knauery

The roode ſpeaketh.

1 Joſ. 4

thomas crōwell.

¶ That Idoll is crowned King of England.

In remembraunce of this knauery (myracle, they ſay, were alterward written vpon the wall vnder that roodes fete, theſe verſes folowing.

Verſes.

Humano more, crux preſens edidit ore,
Cœlitus affata, quæ perſpicis hic ſubarata,
Abſit ut hoc fiat, & cetera tunc memorata

Wyth

Capgra me.

Wyth ye and all. Whom Johan Capgrame reporteth that he se there more thā CCCC. yeares after, the roode translated from thens into the churche for hys myracles sake. Aboute the yeare of our Lorde a. M. and. xxxvi. as Kynge Cānutus beynge at Southampton was boasted of one of hys knyghtes to be the great Lorde of the sea, he thought to proue it by a commaundement of obedience. And as he wele perceyued that yt wolde obeye hym in no poynt, he toke the crowne from hys owne head, acknowlegynge, that there was a Lord much hygher & of more powerthan himself was. And there for he promised neuer more to weare yt, but to rendre yt vp vnto hym for euer. Wyth that, Egelnothus than Archebyshopp of Caunterbyrye, informed hym of thys roode whyche had dysolued prestes matrimonye and done many other great miracles. Whyche prouoked hym anon after to go to Wynchestre, and to restore vnto hym his regall crowne, constytutynge hym than King of this realme. Was not thys (thynke yow) good wholsom counsell of thys Idolouse Byshop. Zacharp. 11. yf a man had nede of it? A playne token is it that they were than the Images of the Beaste. Apoca. 13. & no godlye gouernours, yea, verye Idolles & no Kynges, that were vnder suche ghostly

1036 Cānutus.

The crowne.

Egelnothus.

An Idol made king.

Image of the Beast.

fathers

fathers, Henricus Huntyngtonenſis Archidiaconus. li. 6. Manulphus. li. 6. Ca. 20. Fabianus li. 1. Ca. 206, & Polydorus. li. 7. with other autours more

¶ An example of Clanſtrall virginite.

Marianus Scotus and ſertē other writers beſydes, do teſtyfye in their Chronycles, that whan thys Canutus coulde haue no frute by hys wyfe Elgine of hampton, and was not trouglye contented therwyth: She fearynge that he ſhulde eyther caſte her by, or els reſort to ſome other, gote her amouge relygyouſe chaſt women, to knowe what good chere was amonge them. And anon ſhe founde one to her mynde, whyche was bygge with childe by a monke, not wythſtandynge the great chaſtite that was boaſted afore. But Marianus ſayth, ſhe was a preſbyterelle or a preſtes leman, to ſaue the honoure of that ordre, bycauſe he was a monke hys ſelfe. Algyue had thys nonne be of good chere, and yf ſhe wode agre vnto her, it ſhulde be to her great honoure. But yt muſt (ſhe ſayd) be kept wonderfullye cloſe. Immedyatly after the quene fayned herſelfe to be great wyth chylde, and by the conueyaunce of a mother. B. gopnge betwixt them both, at the tyme appoynted of labourynge, ſhe was delyuered of the nonnes

canutus Elgina.

Clanſtrall chaſtite.

Amonkes baſtarde.

nonnes childe, making the king to be-
lene it was his, to no small reioyce of
them both. This childe was called Swe-
Swenno no, and the yeare afore Canutus died,
he was constitute king of Norwey. So-
me writers haue thought that Heraldus
Heral- the first (which after succeded king of
dus. Englande) to come fourth also the same
way, and his owne brother Harde canu-
tus reporte it no farre otherwise. *Ranul-
phus li. 6. Ca. 20. cum ceteris autoribus.*

¶ Dunstane disputeth with sorcerye
and murther.

Now let vs returne vnto Dunsta
Dunsta- ne agayn. Though the afore-
nus. layd controuersye betweene the
preestes and the monkes ceased for a time,
knauery by reason of their legerdemayne in the
roode, yet was it not all finished. For
some men of wysdome there were in those
dayes, which smelled somwhat (as Poly-
dorus reporteth) iudging it to be as it was
in dede, verye subtyle knauerye. And
playnely Ranulphus saith, that the spech
came from the wall. Marke it hardely.
Alphe- Whereupon Alpherus the Duke of Mar
rus. che with his company, in the yeare fo-
lowing (whych was from Christes in-
976 carnacyon. DCCCC. and. lxx vi.) sent
into Scotlande for a certen learned Bi-
a lerned shop, whych was knowne both elogient
and

and wyth, to dispute the matter wyth them. Than was the place appoynted in a streete or vyllage of the Iewes, called Calna, for they trusted no more close howses in the monasteries. And whan the Bishopp had layed for the married prestes suche invincible scriptures, reasones, and argumentes as Dunstane and his dodypoll monkes were not able to answere, the blinde asse had non other shift but to laye these fayned excuses for him self. As that he was an aged man, sore broken in the labours of holy churche, and that he had at that tyme geuen over all studye, and onely addicted hym self vnto prayer. But for as much (he sayd) as they wolde not leaue the disquietynge of hym, but styll vexe him with olde quarellynges, they might wele seme to haue the victory, yet shuld they not haue their myndes. And with that he arose in a great furye, for a colour committinge his cause vnto Christ, but he sett the Deuill by his necromancy to worke. For so sone as he was gone, with such as it pleased his pontificall pleasure to call with him, sodenly (sayth Fabyane, Antonyne, Vincent, and Johan Capgraue) the ioystes of the loft fayled, and they that were vndre it, perysshed there.

Bishop.

Dunstane an asse.

A blind beast.

A limme of the deuill.

Dun-

¶ Dunstanes prouysyon in Englande for Sathan.

THys haue thys moste cruell and wycked generacyon contynualye buylded their synnefull Sy-

Mich. 3 on in blood. Mychee. 3. and are not yet ashamed of theyr theyr manyfest knauerys. ffor those belly founders, thenes, and mourtherers of theirs yet adnaunce they

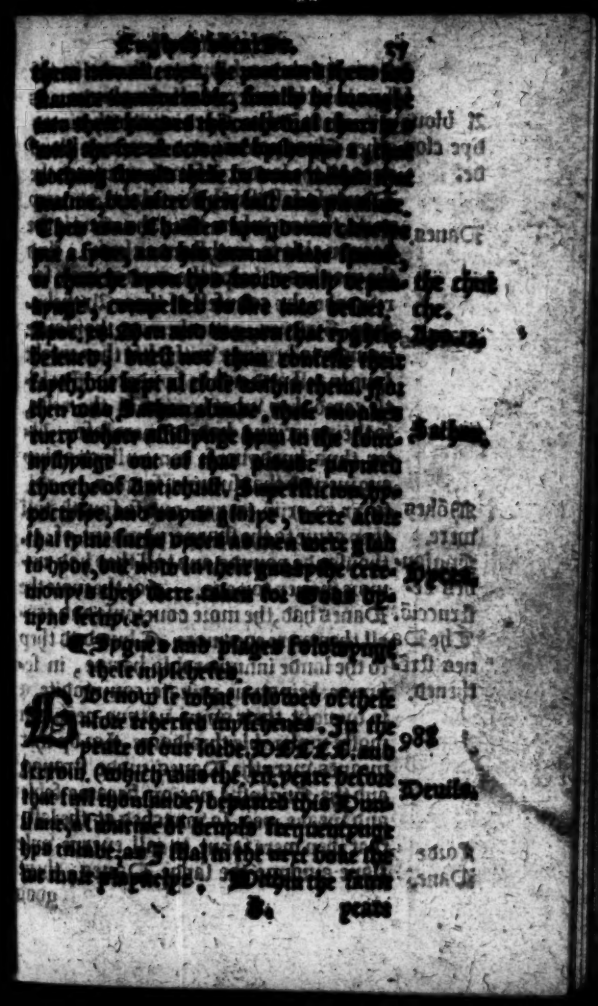
Sayntes. for their principall Sayntes. And whan they? feastfull dayes come, they are yet in the papystycke churches of Englande with no lyttell solempnite/mattenes, masses, candeles, lyghtes, processyoned, sensed, smoked, perfumed, and worshypped, the people brought in beleue, that the lesyne readynge of their wretched actes there in their legendes, ys Gods dyuyne scripture, beynge without fayle the most dampnable scripture of the deuyll. Like as holye Johan Baptyst by preachyng repentaunce, prepared a playne pathwaye to Christ and hys kyngedome. Luce. 3.

Gods scripture.

Procure for Antichristi

So ded thys vnholye Dunstane by lowynge of all superstycyons, make redye the waye to Sathan and hys filthye kyngedome agaynste hys commynge fourth from the bottomlesse pyt, after the full thousande of yeares from Christes incarnacyon. Apoca. 20. whych is the spryte of Antichrist. He rayled vp in Englande the pestylent ordre of monkes, he buylded them

Apo. 20 miracles.



A blou-
dye clou-
de.

Danes.

Policies

Moñes
were.

Englan-
des de-
structiō.

The Da-
nes stre-
thened.

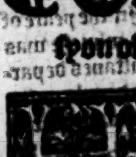
Lorde
Dane,

Englysh scote
[illegible]
[illegible]
[illegible]

¶ The conclu

syon of thys first booke.

Extent of thys booke.



Here haue I painted out before your eyes (most louyng beloued readers) the chaff, holy, collectes, & spirituall acres of your Englyshe vocatyues, gaietes, thonkes, & dyuocyues, from the moulues begynnyng, to a full complete thankfull peaceable Chaffes incarnacion. Not all that I here rehersed, for that were a labour without ende, they begynne so manyfestable, but a fetter of them for euerye age, that ye maye by them perceyue what the rest hath bene. In the next part of this booke, which shall begynne at Sathans goyng forth at large after two thousande yeares sprange vp. Apoca. xx. and so contynue to thys yeare of our Lorde a. M.D. and. L. I. that ye maye knowe what chere hath bene amonge them, what occupyenge they haue had, what maskeryes they haue played, & what miracles they haue done, for that tyme and space also. I thynke it will apere an other maner of thynge, then that which hath gone afore.

The other booke.

1531.

Sathan at large.

For so muche as Sathan their ghostlye gouernour hath for that tyme wrought moste

make strange ye. Remember well I se what
ment he gathered their spirituall factes (but
them trust upon it, when they have time
to do them inwardly, and to see them sour
the sox holye spirituall, obedyente, thank-
honorable, and ghostly good workes, to
ynge abhominable and wicked spirituall
maneries. Gods workes.

The worlde shall well knowe what Sodomites.
Sodomytes and Dompla they are, that
have all this tyme contempned chastyen
mentynge instituted of God, and do not
yet repent their moste damnable doyn-
ges in that behalf, but compasse styll the
same, leadyng their spirits in unspeake-
ble slethlye spirituallte. Thirdly prompted Mat. 8.
ones to all sacke as they are, that all their
hydden mischeues should come to light,
if they would not at the call of his mooste
holye Gospell, repent. Nothyng (saieth Mar. iiij
he) is so closelye hydden amonge those
spirituall murtherers, but wylbe cleerely
opened, neyther yes so secretly covered,
but shall apere manifest and be knowen
to the worlde. Mat. x. Mar. iiij. Luc. viij. Luc. xij.
Thirdly sufferyng herye longe the Pharise-
ites and Bysshoppes the lewde pestilente-
lours of our private spirituallte. But
when he ones perceyued none other in
them but contempt of his verite with wyl-
full resistaunce of the holye Ghost, he wex Christ re-
sturreye upon them with wo upon wo, buketh.

F iij. cal-

rall purge them all that nought were, as hypocrites, vnfaithfulnes, vnchastnes, foolish, blinde headers, haltyng ones, scorners, false prophetes, periurers, hypocrites, serpentes, vnmercifulnes, couetousnes, hypocrisy, theues, tyrannies, murtherers, and lyke handes of hell.

Mat. 23. Loke the xxiii. chapter of Mathewe, and ye shall fynde that he powred all this vpon them, and doubled it in the captyuyte of Hierusalem, when the great vengeaunce of all innocent bloud spilt grieuously vpon them. For in the space of

Iosephus & Titus. that cytie were slayne by Iosephus and Titus, to the number of. x. hondred thousandes of Iues. Not onlye of the inhabitauntes of that regyon there, but from all quarters of the worlde about, whiche at that tyme came thyder to the solemne celebracyon. Besydes these, were there ledde fourth from thens captyue xxiii. thousande, of whome some were solde to the Romanes to become their captyuall seruauntes and slaues, and the residue geuen vnto the Lyons and wylde beastes, that they should vnply deuoure them and be fed with them. Lo the

Exaple. All this witnesseth Egesippus in libro. v. ca. 39. De Hierosolimorum excidio. And note after his moste manyfest example, that he willeth vs also entreatyse to rehearse

these

these cruell enemyes of the Gospell
nites, for the ouerflowyng floudes of
of hypocrysie and couetousnes, the Chris-
tian congregacion
other enemyes of theyrs, folowyng with
double benegnant eyen vpon the heades of
them all poore soules. Then shall, when it
shall fall, as it is not farre of, with be the
rodde vyolente hande of God, vpon
that vnhappy vnryly generacion.

Great wounder shall it be vnto many
age. I know it wyll be hote, many
these Englyshe Sayntes thus rebuked.
And paraventure they will thynke, that
I myght as well speake against Peter
and Iohan, Paule and Iames, with the
other Sayntes, Apostles and Martyrs
of the primatype churche, as against
these vngodlye hypocrytes of theirs.
But I tell thyse men playne, that
they are vnstedelye blynde, for want of
lyuelye knowledge in the sacred scrypt-
tures. They have no true iudgement in
them to dyscerne the fallen starre, from
the starre that is fermelye fixed in the firma
ment, as neuer can be pet from them,
remoued. Neuer shall he that dedycateth
his mynde vnfeynedly, be all one with
hym whyche onlye followeth the pure
worde of God.

But vndoubtedlye of no small tyme,

Fallen ſtarres.

haue the fallen ſtarres hardened the chri-
ſtiarres of Chriſtendome, the popes hypocri-
tyth Sepulcres, the true Semenis of Chriſt,
and perſyphe children of Abraham,
the chaſte ſpouſe of Chriſt, with the
cruell contempt of holye wedlocke, and
the hungye baſtyngye out of theyr bothe-
lope chaſtitie. Neuer haue ye yet any ho-
lye types made of Adam, Seth, Enos,
and Enoch for the firſt age. Noephen yet
of Noe, Abraham, Iſaac, Jacob, Joſeph
Moyſes, Dauid, Zorobabel, and ſuche
other for the other ages. Ithynke if Pe-
ter and Paule with the other Apoſtles,
had bene knowen mayned men, they had
neuer had ſo many perſuminges and ſen
ſynges.

Gothe popes.

Peter & Paule.

Jt is only marryage thot hath made
men ſecular abiectes, and vnholye, vn-
lyke, lewde, lape people. Jn ſpighte of that
haue the ſpirituall Sodomytes in the le-
gendes of theyr ſanctyfyed ſtarreters, di-
ſtayned the Engliſhe poſterite with ſun-
dry, as Jhaue ſhewed afore. That an En-
gliſh man now cal̃ not temperate in an
other laude by wape of matchauntyle or
anye other honeſt occupyenge, but in
moſte contumelious thinges to his to-
the, that all Engliſhe men haue tayles.
That vncomly note and reporte haue the
nacion gotten without recoure, by theyr
lapſye and Jdell iubers the Monkes &

ſecular & lape.

Called Startle ſtayes.

Tayles.

the

Face of the Pope.

Dunstans devyll

Noble men.

Saynt George.

In what maketh noble.

Laws.

Doctrine.

The table

Abbas Vrspergensis.
Achilles Pyrminius.
Alphonsus de Castro.
Alphred ỹ beuerlaceñs
Amandus Zierixensis.
Antonius Florentinus.
Baptista Platina.
Baptista Mantuanus.
Bartholomeus Anglus
Beda Girumini.
Bernardus Lutzeburg
Berosus Chaldeus.
Biblia Sacra.
Blondus Flavius.
Caius Iulius.
Christianus Massæus.
Clemēs Alexandrinus.
Colfridus Abbas.
Conradus Gesnerus.
Cornelius Tacitus.
De utraq; Potestate.
Diodorus Siculus.
Edgari Oratio.
Egesippus iudeus.
Epiphanius Cyprius.
Eusebius Cesariensis.
Felinus de Sacerdotum.
Flores Historiarum.
Franciscus Labertus.
Frosulphus Ieronimi.
Galfridus Monemu-
tensis.
Genadius Massiliesis.
Georgius Ioye.
Georgius Vuterlin.
Gildas Britanus.
Giraldus Cambrensis.
Guido de Columna.
Guilhelmus Malmesbu
riensis.
Guilhelmus Caxton.
Guilhelmus Tyndale.
Guilhelmus Turner.
Hartmanus Shedel.
Hector Boethius.
Helmādus Monachus.
Henricus Huntyngto
nensis.
Hermānus Contractus
Hermānus Torrentinus.

Honor

Nouerim Augustinus.
Iacobus Viruga.
Iacobus Bergomas.
Iacobus Zieglerus.
Iodocus Badius.
Ioannes Caprinus.
Ioannes Hartung.
Ioannes Stella.
Ioannes de Molnis.
Ioannes Annius.
Ioannes Nauclerus.
Ioannes Lydgate.
Ioannes Trithemius.
Ioannes Tritemius.
Ioannes Pomeranus.
Ioannes Carion.
Ioannes Maior.
Ioannes Lelandus.
Isidorus Hispalensis.
Legenda in Ecclesia.
Linthprandus Ticinensis.
Marcus Sabellicus.
Marianus Scotus.
Martinus Carpilatus.
Martinus Lutherus.
Matheus Palmarius.
Merlinus Ambrosius.
Michael Riccius.
Nauclerus, Ioannes.

Nonnius Ludouicus.
Otho Frisingensis.
Otto Phrisingensis.
Ottobonus Scriptor.
Ottomarus Luscinius.
Paulus Orosius.
Paulus Aemilius.
Paulus Constantinus.
Petrus Bigallus.
Philippus Melanchthon.
Plinius Secundus.
Polycrates Ebersfus.
Polydorus Vergilius.
Pomponius Mela.
Prosper Aquitanus.
Ptolomeus Lucensis.
Ranulphus Cestrensis.
Raphael Volaterranus
Robertus Gaguinus.
Robertus Barnesius.
Sigebertus Gemblacensis.
Strabo Cretensis.
Thomas Bradwardin.
Thomas Vualden.
Thomas Scrope.
Vincentius Bellouacensis.
Vtraque potestas.
VVernerus Cartusiensis.
VVilibaldus Anglus.

Finis.

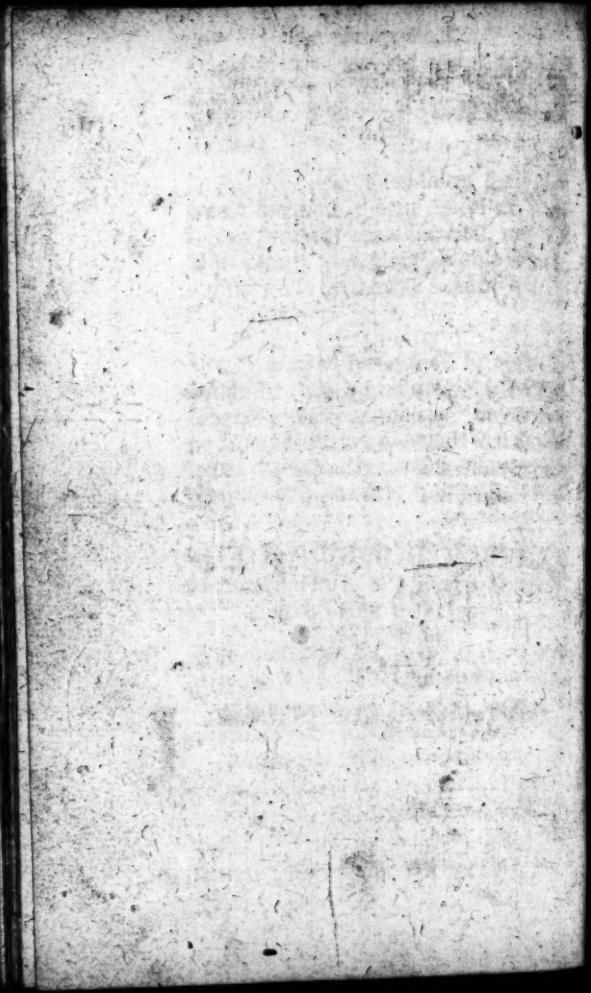
The holie ghoſt shall rebuke the
worlde of synne, and of righteouſnesse,
& of iudgement. Iohn. xvi.

Iura the house Hierusalem shall au-
tre vn vncleane spunge, neyther that
which the workes abhominacion, nor
what maner lyes. But they only which
are written in the lambes booke of lyfe.
Apoca. xxi.

The mouth of synne shall be opened,
before the Lordes commynge, euen the
sonne of perdycyon, whiche is an anti-
christ, and is exalted aboue all that is cal-
led God: whom he shall consume with
the spirite of his mouthe. ij. Thes. ij.

Imprinted at London
by Abraham Vele, dwellyng in Paules
churcheyarde at the signe
of the Lambe.
Anno. 1551.

Cum priuilegio ad imprimendum solum.



¶ The seconde

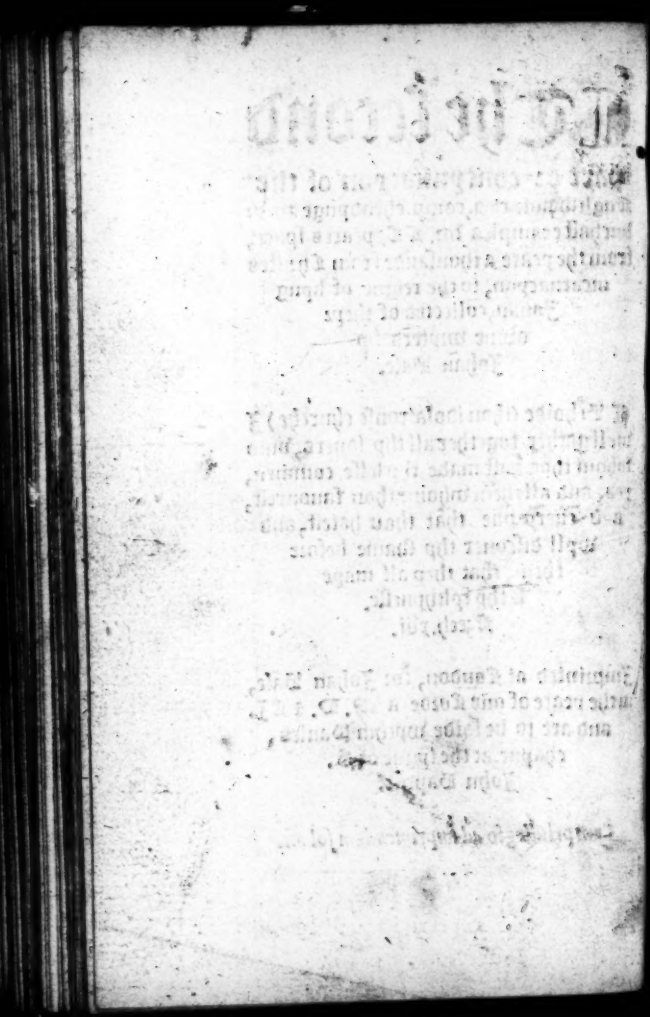
part or contynuacyon of the

English votaryes, comprehendynge theyr vnchaste examples for. CC. yeares space, from the yeare a thousande from Christes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytters by Johan Bale.

¶ Beholde (thou idolatrouse churche) I wyll gather together all thy louers, vnto whom thou hast made thy selfe commen, yea, and all them whome thou fauourest, and euery one that thou hatest, and wyll discouer thy shame before them, that they all maye se thy fylthynesse.
Ezech. xvi.

Imprinted at London, for Johan Bale, in the yeare of our Lorde a. M. D. & XX. and are to be solde wythin Paules chapne, at the sygne of S. John Baptist.

Cum priuilegio ad imprimendum solum.



So much as Rome hath bene so spytefull a spyke and pernicyouse puddell, as hath all the worlde infected by the sodometrouse howe of their spyritualate chastyte, necessary I thynke it in thys preface of the seconde part of my Englysh votaryes, to shewe what foundacyon it hath had in the same. Senophon sayth in hys boke of huntyng, that Rhoma is the name of a dogge, & Johan Textor affirmeth the same both in hys Epithetes & Officines. A dogge in the scripture is iudged a beast most vyle, hys pryce beyng all one wyth the rewarde or wages of an whore for her whoredome. Thou shalt (sayth the lord to Moses) neyther bryng the hyre of an whore, nor the pryce of a dogge into the house of God in no maner of vowe, for both of them are abhominacyon vnto the Lorde thy God. Deuter. xxiij. They in the scriptures of the sacred Bible, are compared vnto dogges, whych both professe and teache the verite of God vnpurely, snarynge the spyritual sowles wyth the vnprofytable traditcyons of men spyrituall. Dogges are vngentyll barkers, cruell byters, lascyuyouse lechours, gredy deuourers, and insa-

A dogge

Falce teachers

cpable rauenours, much delpghtynge in blonde. The malpcpouſe and couetouſe Romanes, wpth thoſe vnpure Apoſtles, whpch thep from tpme to tpme haue ſent vnto thys our nacpon, hath moſt apertly ſhewed themſelues to be thoſe vple dogges and ſwyne, whom Chriſt admoniſhed vs to be ware of. Mathew. vii.

Romanes.

Mahoz.

¶ In the Bible text, S. Hierome ſapth, that Roma was the wyfe of Mahoz Abrahams brother. Gene. xxii. Whoſe chyldren were afterward, obſeruers of the Planetes and ſo bycame Idolaters, after the mynde of Philo and other olde wrpters.

Cechim.

Cechim the ſonne of Jauan, Geneſis. x. otherwyſe called Italus, had a doughter named Roma, as telſpfpeth Berolus the Chaldean, ffabius Pictor, & Caius Sempronius, whom he conſtitute quene of the Aborpgenes oz people of an vnknowne begynnynge. Whpch quene fyrſt buylded the great cptie ſo named, Whom after longe tracte of tpme Romulus moſt gozgpouſly fpupſhed. Thys menconeth alſo *Paulus Conſtantinus*, *Chriſtianus Maſſæus*, and *Ioannes Functius* in their Chronologies, beſydes that *Ioannes Annius* ded therin afore them. Now lete vs conſyder how lady Cechene the virgynall Goddeſſe of the Sodomptycall Papiſtes, hath compaſſed in, thys great cptie on euery ſyde with her fleſhly fplthynelle. And fyrſt let vs begynne with

Romulus.

Roma-

Romulus and Remus, the first setters vp
or aduaunсers therof. These .ij. bloudy bre-
therne had an whore to their mother, cal-
led Rhea Ilia, whych beynge a professed Ilia Rhea
nonne to Vesta, committed whoredome
both wayes, that is to saye, both in sowle
and in bodye. For vnder the vowe of chas-
tyte she serued the pdolles, as the maner
was that tyme, and so dalyed besydes in
the darke, as was well perceyued by her
game.

After the myndes of Virgil, Ouide,
and such other fabulouse Poetes, these .ij.
cruell captaynes Romulus and Remus, Lupa.
receyued their first nurryshment of a she
wolffe whom they sucked, in sygnyfyca-
cyon of the wonderfull tyranny whych
shuld folowe in ỳ great cytie Rome, wher-
of they were the fyrst amplyfyers. Other
authours report, that they were first nour-
ced of an harlot called Lupa, not farre frō
the floude of Tyber, where as the Romish
Pope holdeth now hys palace, of whome
all brothel houses, stewes, or places where
suche fylthynesse is wrought, haue their
names, and are called to thys houre Lupa- Lupanaria.
naria. Romulus thus preserued by a thefe
called Faustulus, nurryshed by a wolfe, and
brought vp by an whore, gyuē also of him
selfe to outragyouse lecherye, couetyse, and
ambycyon, became suche a traytour to his
owne broche, as in the ende most cruelly

slewe hys naturall brother Remus, to
estáblysh hys great buylded cyte in the
wyckednesse of cursed Cain. Marke for
thys storye Titus Liuius, Plutarchus,
Bedas, and Johan Boccatius. Chloris
otherwyse called Flora, a most notable
harlot, obtayninge infynyte ryches by
her execrable whoredome, made Rome
her heyer and the only inheritour of her
fylthy possessyons, execrated of God,
Deuter. xxiij. For the whych the Roma-
nes admytted her for a great Goddesse,
and dedycated vnto her ones in the yeare
in Apryle, certayne feastes, called Flora-
lia sacra. Thys hath Marcus Ciceros, whych
calleth her the mother of the Romanes, so
hath Aulus Gellius, and Johan Textor.

Chloris.

Floralia.

Of theese autorye amonge these Ro-
manes were there many, both consuls and
senatours, whych were named by thys bu-
cosly worde Spurius, signifyēge a bastard,
as is to be seane in the chronycles of Eu-
bius, and Paulus Constantinus, by Spurius Ver
ginius, Spurius Tarpeius, Spurius Carbilius,
Spurius Posthumus, Spurius Seruilius, Spurius
Largus, Spurius Cassius, Spurius Nautius, Spu-
rius Medullinus, Spurius Vectius, Spurius Furi-
nus, Spurius Herminius, Spurius Paulus, Spurius
Oppius, Spurius Crassus, & a great sort more.
By thys shuld it seme that vnchast liuing
was not only vnpunyshed: but also adm-
red to great honoure amōg the Romanes.

Spurij.

Priapus

Priapus called in the Bible, Phiphezeth, Priapus
iij. Reg. xv. and. ij. Paralip. xv. was suche a disformed chylde of Venus, and most execrable ydoll of the Canaanytes, as had neuer the lyke (for in hys groues the baudes of that lande, both wrought theyr lyfthynesse, and also taught the fowle feates of the same) hys storye is farre to vncomely to be rehearced. Yet was he so deifyed of the Romanes, that he both became the God of theyr gardenes, and had hys A God.
feastfull dayes euery yeare wyth solempnyte obserued, a garlande of floures sett vpon hys heade, and an he asse alwayes offered in sacrifyce to hym. *Ouidius primo libro fastorum, Textor, Althamerus, ac Libenius.* Non other were admitted in those dayes by the hygh senate of the Romanes, neyther yet by commaundement and custome worshypped, but suche lecherouse monsters as these were, of whom they had great nombre. Romysh goddes.

Resort we now to the Empyre of thys Rome, after the ouerthrowe of the other thre generall monarchyes of the worlde, of the Assyreanes, Persyanes, and Grekes, and se what enteraunce and progresse ladye lecherie had therin. With Cleopatra the quene of Aegipt, whych was a woman (as testifyeth Egesyppus) of a most corrupt lyfe, *Iulius Cæsar* the first Emperour, had very longe occupyege without Julius

all honestie. Loke Beda's *de temporum ratione*. Iacobus Bergomus, and other lyke authours. Of Nero Domicius, whose fleshely appetyte could not with women be fully satisfyed, the dopnges were to execrable to be here rehearced. As Marcus Aurelius, for the debylyte of nature, could no longar folowe in that fylthye course of dopnge, whych he had continued in from hys youth, he caused his owne preuye partes to be cut awaye, and so dedicate hym selfe to Venus, takynge vpon hym from thens fourth the name and office of a woman, to proue that vncomely occupyenge in an other prodygyous kynde. Preculphus hath thys in the fyrst chaptre of hys secõde Tome, so hath a do Viennensis with others more. What acceptacyon and fauer thys most deuelysh example hath obtayned in our Romysh spirytualte, geldynge excepted, the sequele of thys boke shall declare. Bede also reporteth in his former treatyse, de temporum ratione, that Constantius the Emperour begate greate Cõstantine here in Englande, of Elene hys concubyne. Whych Constantine, as a great nombre of Romysh authours testyfyeth, was the first that buylded Christen temples at Rome, & that fauoryshed the clergy therwyth such possessyons and deuocyon, as in processe brought them into all kyndes of wantonnesse in the flesshe.

Nero.

Aurelius.

Clergy.

Constantinus.

Tẽples.

¶ In contynuaunce of peares, the Rompsh Emprour became the elder sonne of ij. sõnes. Antichrist by profession and othe, to defende the patrymony of S. Peter, as they call their theupsh possessions, and so to mayntayne them in all pdelnesse, pryde, & lecherie. The ffrenche kynge also on the other syde, became hys pongar sonne, bepnge sworne alwayes at hys coronacyon, with spre and with swerde to support the same. Of our Englysh kynges I speake not, whych neuertheleese were hys adoptyue chyldren from the dayes of kynge Alpheede ỹ great, to the myddle age of kyng Henry the. viij. The Emprour after that, was appoynted by office to holde the Popes stryoppe whyls he leaped on hys mule, and the ffrenche kyng to holde hys bydell and to wayte vpon hys Jenet of Spayne Ex *Christophoro Marcello in ritibus Romanæ Ecclesiæ.* Tedyouse were it to declare here the whole circumstaunce, how lecherie reigned in this seconde sonne also. As how *Childericus* the ffrenche kyng, beyng expulsed for hys vnsaepable aduoutrye, begate *Clodoueus* of an whore whych was an other mannys wyfe, of whom descended (as they report) all their Christened kynges. Lohe *Gaguinus*, Ioban Liectenberger, and *Franciscus Bonadus* in Anacephaleosi. Angilus the sonne of Arnolde by. Angilus thopp of Metis, vsurpynge the hygh ste-

Emperour.

ffrench kynge.

Childericus.

wardshypp of ffraunce, at lapser made the kynge to go pyke a salett, & defeated hym of hys crowne by helpe of the prestes, as wytnesseth Abbas Uelspergensis, *Trithemius in compendio*, and *Ioannes Nauclerus*. The kynges by that meanes (sayth Otho Phrisingensis) became very idotes, *Pipinus* of a baltarde stocke in Alpaida the harlot, admytted by Pope Zachary to ỳ crowne, as testyfyeth *Robertus Goulet in compendio sex etatum mundi*.

Pipinus.

¶ Necessary is it, that sumwhat be sayd here of their chast celygyon also. In Rome were and are yet certen temples, into whō neyther honest matrone nor yet chast virgyne were suffered to entre, what was permytted to commen whores, oppressers of the people, and Sodomytysh prestes in that behalfe, I thynke all the worlde knoweth at thys daye. Thys madde superstycyon (sayth *Iacobus Zieglerus in sua Syria*) had her fyrst originall in the mounte of Olympus within the yle of Cypres, wher as a solempne temple was dedycate to Uenus, into whom no woman was permitted to entre, and passed from thens to the Romanes, beynge there admytted for a most hygh reuerence. Neuertheless the commen whores had there allowed them for theyr lascyuyouse occuppenge, most fayre mansyons in a streete called Suburra, as both *Martialis* and *Pamphilus*

Tẽples.

Olympus.

Whores

philus hath uttered. Neyther hath any mannys doctryne, sens the worldes begynnynge, bene more hyghly accepted of the Romanes and theyr clergye, than the crafty and darke learnynge of bawdy Aristotle, whych not only besydes hys Sodometry kept a most fylthy whore, called Hermia, but also after her deathe, ded sacrifice unto her as to a great Godes, and made hymnes in her prayse. Thys sheweth Origene and Johan Textor in hys offycynes. Both Simon Magus and hys whore Selenes, whych at Tyrus a cytie of Phœnices had mayntayned the brothell howse or stues, were admytted of the Romanes for their execrable sorcerys, to be worshypped for Goddes with pearely sacrifices. Luke Justinus, Irenæus, and Eusebius Cæsariensis, all auncyent writers. Aristotle Simon Magus

In Englande here sumtyme, myght no bysshop ryde, but upon a mare, as testifyeth Beda li. ij. ca. xiij. Cestriensis, li. v. ca. xj. & Robbert ffabiane, Pa. v. ca. cxxx. Which holy observacyon they had from Rome, & it is not without mystery of theyr buggerylh beastlynesse. The great advoutrer Pope Sergius, after certen revelacyons and myracles of the deuyll, broughte fourth a great chyste full of dead mennys bones, and caused the people both to kysse them and to worshypp them Bishoppes. Sergius

them in the heade church of Rome, to dou-
ble the whoredome there. Thys wytnes-
ppth first Beda's *de temporum ratione*, and
than both *Platina* and *Petrus Equilinus*.
All these vncomely hystoryes consydered,
Rome. Rome with her vnchast vowes and vota-
ryes, is that blasphemouse Babylon, Apo
cal. xvij. & that Sodome and Aegypt, Apo.
xi. whom all the scriptures detesteth.
Her cytezens are they, whom God hath
gyuen vp into most prodygyouse lustes of
vncleannesse, for changyng hys truthe to a
lye. ffor they vnder the professyon of chas-
tyte, leavyng the naturall vse of women
(sayth S. Paule) haue brent in their owne
Sodo- lustes one to an other, that man with mā,
mytes. that is to saye, monke with monke, nonne
with nonne, fryre with fryre, & prest with
prest, wrought fylthynesse. Roma. i. besy-
des that they ded with boyes bitches and
apes with other beastes, yea, the holyest fa
Roma. thers of thē. If ye spell Roma backwarde,
ye shall fynde it loue in thys prodygyouse
kynde, for it is prepostерus *amor*, a loue out
of order or a loue agaynst kynde. I shame
nom or to tell thys to the Popes remnaūt
here in England, than they shame to blas-
Papis- pheme marryage whych is Gods holy in-
tes. stytucyon, and to playe sytll the whorema
sters & Sodomytes in euery corner. The
eternall God ones clerely delyuer thys
Chustē lande frō that monstruouse gener-
acyon, Amen.

Johan

Johan Bale

to the Reader.

I wyll be thought of many (moſt gentyll reader) that I haue not herin done wele, in bryngynge ſo many fylthy examples of the Popes vnchaſt maſmõgers to lyght, whych ought rather to haue bene buryed in oblyuyon. I wyſhe theſe to conſyder whoſe vyces the ſcripture hydeth, and whoſe it detecteth to rebuke and ſhame. The ſame God whych couered the nakednelſe of Adam and Eue with ſkynnes after their fall, Gene. iij. The ſame God hath dyſcouered the ſhame of Babylon (whych now is the Rompſh churche) and ſhewed fourth her vncomely preuytees, accordynge to prompſe, Eſay. xlvij. Beholde (ſayth the lorde of hoſtes) I wyll bryng thyne owne wayes vpon thyne heade, Ezech. xvi. I wyll vpon the, thou bewtyfull harlot and maiſtres of witchcraft (ſayth God) and wyll pull thy clothes ouer thy heade, that I maye ſhewe thy nakednelſe amonge the Heythen, and thy ſhame amonge the kyngedomes. I wyll caſte durte vpon the, to make the be abhorred

Examples. Adam. Holy churche.

abhorred and a galpuge stocke, Nahum iii
for he that commytteth aduoutry, getteth
hym selfe shame and dyshonour, such as
neuer shall be put out of memory. Prouer.
The au- vi. Partly haue these with a great sort
thor. more of the scriptures, prouoked me to sp-
nysh thys worke, partly the incessaunt cal-
pnge on of a great nombre of men both
worshyppfull, godly, and learned, whych
with Dauid, Psal. Lxxxviii. do perfyghtly, and throughly hate these baudy bro-
thels, contempners of marriage, and bitter
enemyes of God. I haue oft tolde them (I
hope, in the zele of God) that I wolde as
lyttle abashe to shewe their fylthy actes,
by the wytnesse of their owne legendes &
Chronycles, as they haue abashed to do
tarryed. them. I haue tarryed these foure yeares,
sens I wrote the fyrst part of thys worke,
to beholde their repentaunce for this kynd
of wyckednesse, and I fynde them now
more wylfull and peruersed in their deup
lysh opynyon than afore. Therfore wyll I
now ernestly detect the Sodometrouse ac-
tes of their holy Romysh chalkyte. The
admonysshementes of S. Paule, to their
forefathers the Romanes, of their hypo-
Wholly creasy, lyes, falsehede, vncleannesse, vnla-
fruytes. try, prodygyous lustes, defylynges of bo-
dye, chaungynge of the naturall vse into
an vse agaynst nature, and other vnspea-
kable beastlynesse, Roma. i. haue they not
regarded

regarded, but haue wrought those most execrable mysscheues, and worke them styl in effect without repentaunce. Therfore wyll I declare them in effect to cause gods people (as necessary it is) effectually to abhorre them. Iudge me not herein to gyue a doctryne of vyce, but rather an earnest doctryne to the contrarye, in contẽpt of such abhompnacyons as that college of the deuyll hath offered to the worlde for pretensed fruttes of spirytuall holynesse.

Doctryne.

Vale.

¶ The shame of Aegipt shall be dyscouered. They that dwell in the yles, shall se euen the same daye. Esay. xx.

The

Ad illustrissimum Anglorum regem Edwardum sextum, Ioannes Balæus.

Of olde hystoryes we haue it, not only
conspyre what thynges hath happened
vnto vs afore, but also to be ware in tyme
to come, that we maye make the kyng-
dome quyet and peaceable
for all men.
Hester. xvi.

¶ The second part of contynuacyon of the

English notaries, comprehendynge theyr auctours examples for .CC. yeares space, from the yeare a thousande from Christes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytyng by Johan Bale.

¶ The ryght leader of our notaries.

IN the .xx. chapter of S. Johans reuelacyon, is it sayd, that whan the thousand yeares are ones expyred, Sathan shall be loced out of hys prison, and that go out at large to deceyue the people, whych are in the iiii. quarters of ỹ earthe, Gog and Magog. Of Syluester the secod of that name, sumtyme a monke of ffloraine, whych by hys Necromancy obtayned the Papacy of Rome, or generall byrthyp of the deuyll, in thys full thousande yeare from Christes incarnacyon, was that common aduersary set at large, to worke hys vnspeakable mischeues by

Sathan. 1000.

Sylue-ster .ii.

the lecherouſle doctrines of the pꝑſt bottomleſſe, the bꝑlhoppes, monkes, and preſtes.
Benno *Cardinalis in vita Hildebrandi.*

Darkeneſſe.

Thys Sꝑlueſter and his ſucceſſours were thoſe Angels of darkeneſſe, whyche toke from hym the chapne, wherwith Chriſt had tyed hym vp, for that thouſand yeares ſpace, whych was the true miniſtracyon of hys myghty worde, & ſo ſent hym forth abrode by moſt deuliſhe doctrynes, in hypocreſy to mayntayne all kyndes of pdolatry and fleſhely ſpirituall ſupꝛemacy. For the more lucky ſpede of thys newe enterpꝛyſe, thys Sꝑlueſter relygyouſely gelded hym ſelfe, as Saturnus ded hys father, as the olde poetes ſayne, and as was alſo ſeane by the wanton examples of Nero, Aurelius and Palumbus the preſt, dedycatyng hys ſtones in a foule ſacrifyce to Sathan, that the pretended chaſtitie of hys vnchaſt clergye, myght therby haue the more proſperouſe ſucceſſe.

Saturnus.

Chaſtitie

Thys ſtone offerynge of Sꝑlueſter, founde I regiſtred in an olde written Chronycle at Lalys. xxxvii. yeares ago, *Martinus Carſalanꝰ, Vincentius, Vuernerus*, and *Albertus Cranꝰ*, agreynge ſumwhat to ꝓlame. In the ſame thouſande yeare from Chriſtes incarnacyō a moſt terꝛyble earthquake befell, & a moſt horꝛyble comete or blaſyng ſterre was ſene in ỹ ſkye, the. iiii. daye of Decēb. as tellyth *Chriſtianus Maſſeus, Vincentius* & *Antoninus*.

1000.

The

¶ The former hyſtorye declared.

FOr a further manyfeſtacyon of the matters alleged, concernynge Saturnus, Nero, Aurelius, & Palumbus, ye ſhall ſpeke vnderſtande, that *Saturnus* *Saturnus.*
beynge the ſonne of *Cœlum* and *Veſta*, with a ſyckle cut of the preuye partes of hys father, and threwe them into the ſea. Wherof with the froth of that ragynge gulfe, the fabulouſe Poetes repoiteth Venus to be engendered, whych was the firſte mother of the pagane preſtes chaſtyte, and *Veſta* *Veſta.*
the begynnar of their nonnes, of her called Veſtalles. Thys writeth *Marcus Cicero in libro de natura deorum, Macrobius in ſaturnalibus, & Sebaſtianus Murrho in commentarijs Mantuani*, So was Nero, and after hym *Aurelius* gyuen to laſcyuouſneſſe, *Aurelius.*
that the one gelded male chyldren to vſe them in ſtede of women, and the other whan hys luſtes were paſt, gelded hym ſelfe into a prepoſterouſe offyce of Venery. *Ioannes Buttichius in vitis Cæſarum. Palumbus* was a preſt of Rome, in the arte of Mecromancye moſt depely learned. Thys *Palumbus.*
chyldayne of the deuyll, was a generall prouyder for the opled fathers there, that their fleſhly heates myght be quenched in the bathe, by other mennys wyues and doughters, without blemyſh of theyr virgynall bome. Whan thys preſt chuld

An offe-
rynge.

dye, he ſlytt of hys genytalles, and threw them to the deuyll, as a rewarde for al hys labours taken in that conueyaunce, as wyll hereafter apere more at large. Ex Guilhelmo Malmeſburienſi, Ranulpho Ceſtrenſi, Matthæo VVeſtmonaſterienſi, Vincentio, & VVernero.

¶ The ſtudy and ſucceſſyon of Prelates.

Sylueſtre. Apo. rr.

FRuno the Cardynall ſayth, in the lyfe of Pope Hyldebrande, that hys moſt deuelyſh Sylueſtre, after the full accomplyſhement of hys myſtenary of yeares, ryſynge out of the depe pyt of Gods permyſſyon, ded many tymes in hys dyſhonourynge, make ſacryfyce to y deuyll, obtaynynge therby an ende ſumwhat lyke hys deſerynge. Yet left he diſcyples many behynde hym, whom he had dylygently taught in the moſt deuyliſh art of Necromancy, to holde the Romyſh churche in that ſcole, and to proſpere the kyngdome of Sathan in hys goynge forth at large, moſt eſpecyally .ii. Theophylactus & Laurentius, wyhych poyſoned all the worlde with that myſchefe. After the death of this Sylueſtre, contynuall ſtryfe was amonge hys diſcyples, who ſhuld obtayne the Papacy. But he that had Theophylactus and Laurentius on hys ſyde, he went awaye with the garlande moſt commenly, and ſate in that ſeate of Peſtylence, tyll a poy-

Diſcyples.

ſon

ſon were proponded to katche hym awaye, ſ he wrought not to theyr commoditie Thus folowed in that race, Johan .xviii. whych within fyue monthes was poyſoned, than Johan the xix. that taſted of the ſame ere the peare came out, than Seygius the .iii. than Benedict the .viii. and Johan the .xx. whych both were vncles to Theophylactus. After that folowed the ſyx Theophylactus, called Benedict the ix. whych after .xx. yeares ſolde the Papacy to Johan Crucyan hys ſorcerouſe compaynon for a great ſumme of money, ſ was in the ende strangeled of the deuyll, as he was dooynge his feates in a foreſt. The reſt of hys table wyll I ſhewe in Gyldebrade, whych was of them in that art, a moſt dylygent diſciple. *Martinus Carſulanus* and *Baptiſta Platina in vitis pontificum*, both playnely report, that Otho the thyrde Henrye the fourth and Robert the ffrenche kyng, were Sylueſters diſciples in the ſcyence of art Magyck, and dyd theyr true ſeruyce in the kyngdome of Antichriſt, becommynge his two ſonnes in theyr poſteryteez.

ffathers

Sorcerers.

Two pryuces.

¶ The ſorcerouſe procedynges of Sylueſter.

PReſtlary do I thynke it, not to leaue thys ſorcerouſe Sylueſter thus, but further to declare hys vngodly begynnynges and procedynges. Wyllyam of Malmeſbury, Vincentius,

Ranulphus & Rogerus Cestrensis, & Walterus of Westminster reporteth in their famous writynges, that he was a ffrenche man borne, called Gerebertus first of all, and so To that he was a professed monke of ffle xpake not farre from Orleaunce, where as he talked the first pryncepples of Necro mancy. ffrō thens he went to Hispalis in Spapne, and so longe remapned ther with a Saracene most expert in that arte, tpll he had coppped out and stollen all hys bo bes, bp helpe of hys doughter with whom he had bene fampplpar, spectally one boke whyche was to hymselfe most secrete. Necromancy. Oblacyon. Pryn ces.

En prospere in thys pelfe, chefely in escape the mortall daunger of thys Sa racene, tpll he were on the other syde of the sea, he gane hymselfe wholly to the deupll, promysynge to be hys perpetuall seruaunt. Many dpscepples he had in thys arte, as in hys afore, Chefely Con stantyne the Abbot of Saint Marimyne bp Orleaunce, Lotharius the archebp shop of Senona, Adelbolde the bpshopp of Wirtzenburg, Otho the Emprours sonne, and Robert the sonne of Hugh Capet the ffrenche kynge. Bp thys Ro bert was he first made archebyshopp of Remis in ffraunce, than bp Otho arche bpshopp of Rauenna in Italy, and last of all the great bpshopp of Rome bp the de uyls prouysyon. Accordynge to hys olde

berle

herse. Scandit ad R. Gerebertus ab R. post Papa nigens R. He clymed from R to R tyll he thyrsteth came to R. That is to saye, from Rome to Rauenna, and from Rauenna to Rome, he set vp a brasen heade, of whome he alwayes receyued answers, as that he shulde be Pope, and that he shulde not dye tyll he sange Masse at Hierusalem. Promoscpons.

¶ The Popes electyon from hens forth.

Wherehiethy after thys solucyon or settyng at large of Sathan, many wonderfull thynges folowed to the performaunce of hys wycked kyngedome in the Romysh Papacy. Fyrst the electyon of their monstruous Pope, the next peare after was taken clerely from the commen people by the clergye, and gyuen to hys owne champyons, which anon after were called the college of cardynalles I shuld saye, with their craftye clauses. Docendus est populus, non sequendus. The people is to be taught of vs, but not folowed. Maior est dignitas legis quæ regit spiritu sancto, quam legis secularis. More worthy is that lawe whych gouerneth by the holy Ghost, than the lawe secular, or the lawe whereby the multitude is gouerned. By this they iudged God to be the auctor of their deuelysh decrees, and Papacy 1001. Ioānes Baconthorpe. Decrees

and the cyuyle lawes of princes a thynge of nought. Loke Johan Bacon thorpe in prologo quarti sententiarum. quæst. xi. Emppre 1002. Not longe after thys was the empire of Rome, in theyr hygh dyspleasure, translated from their olde frendes the ffrench men to the sturdy Germanes, as afore from the Grekes to the ffrench men, as they founde the not spytt for their turne. And this was their polycy. They perceyued the Germanes to Germanes. be the stronger people, and at that daye theyr hygh frendes by the mokes conueyaunces, and therfore most spytt to defraude their fleshely ly berters. Anonymus quidam de nobilitatis origine cap. xi. Thus became the ffrenche hynge Antechristes ponge Pongar sonne. sonne, whych afore tyme had bene hys whole ryght hande in Pippine & in Charles the great. Ringmannus Philesius in descriptione Europe. cap. ix.

¶ The electours and confyrmacyon of the Empyour.

Electours. 1002. IN the seconde yeare after a thousande from Christes incarnacyon, the electours of the Empyour were appoynted. viij. for that great Antichristes commodyte, hys confirmacyon, othe, and coronacyon alwayes referred to his owne precyouse fathers hede. Of these. viij. electours, three were archebyshoppes, three temporall pyncces, & the last was a kynge. The archebyshop of Maguince ouer all

Germa-

Germany, the archebyshop of Ceyere ouer all ffraunce, and the archbyshop of Colayne ouer all Italy, were constituted hygh chauncellers of the Empyre, as watche men to take heede, least any thynge shuld in those quarters passe to the hoyst hers dyshonour. The marques of Brandenburg was ordayned chamberlayne, the duke of Saxon, the swerde bearer, and the Palatyne of Rhene the chefe seruytour at the Emperours electyon, with cuppe, keye, and swerde afterwarde to dyspatche hym (as hath bene seane) if he were not to hoyst church profytable. The hynge of Beme beynge butler, cometh in last of all as an arbiter or umpere, if they can not agree to their spirituall behoue. After that, foure dukes, foure marquesses, four landgraues, four burgeraues, four earles, four barons, four free lordes, foure knyghtes, four cyties, four boroughes, and four earles were appoynted as stronge myghty buttralles to assist this newe ordynaunce. *Martinus Carsulanus in chronico, Ringmannus Philesius in prefato opere, & Rodolphus Gualtherus in Homilia ij. de antichristo.* By thys occasyon (sayth Wyllyam Caxton in hys Englysh Cronicle, Par. vi.) the Egle lost many fethers, and in the ende shall be left all naked,

Chaunceliers.

Princes

Pylars

The Egle.

& Malle, Purgatory, and mysteries.

About

ABout thys tyme (sayth Johan Wycleue) beganne the heresy of the consecrate host, or brede God of the Papistes, wherby they sought the vtter destruccyon of saythe, by settynge vp of a moste pareloue pdoll of their owne makynge, in ꝑ place of Jesus Christ our saue and redemer. Wherby heresy anon after *Berengarius Turonensis* by the word of God moste strongely wythstode, so ded one Vm no the bysshop of Angeiu, and VV*alerann* the bysshop of Medburg, which were men of moste excellent lyfe and learnyng, as their very enemyes witnesseth, *Hilderbertus Cenomanensis*, *Thomas* VV*alden*, and *Ioannes Tritemius*. Odilo the abbot of Cluniake, practysed about the same very tyme, by helpe of ÿ. most crafty knaues an anket and a pylgrymc, to delyuer soules by Masses and dirges, from the terrybie tormentes of a flamynge purgatory, whom they had concepued by S. Gregories dyalogs and by the boylynge mounte of Ethna in the lande of Cycyle. Thys Odilo procured of Pope Johan the xix. the commemoracyon of soules to be celebrated in the church, the next daye after the feast of all sayntes. *Ranulphus Cestrensis*, *li. vi. ca. xv.* & *Petrus Equilinus*. *Osbernus* a monke of Canterbury, whych had bene familyar with Dunstane practysed newe poyntes of mayck, and hys example in

An vdol

Odilo abbas. 1010.

Purgatory.

Osbernus 1013.

Italy

Italy folowed Guido Aretinus, to make the veneracyon of pholkes more pleasaunte. Guilhelmus Malmesburiensis, Vincentius, & Tritemius. Thus begaune the hypocresye of lecherouse monkes and prestes, to abuse the symplycyte of the ignorannt people, and strongely to confounde theyr Chaulten beleue by tryfelynge superstycyons and ceremonyes. Hypocresy.

Moore after ded they adde the crafty inuencyons of profane phylosophers, that they myght the more wyttely decepue the playne sort, and the more craftely depraue the holy scriptures. Phylosophy.

¶ A prest and hys louely doughter.

All thynges in the Papacy and emprye to their carnall commodyte, thus dysposed, the Romysh clergy fatled themselues all the worlde ouer, in y abundaunt pleasurs of Sodome, wherby were (as the prophete rehearceth) pryde, plenty of feadynge, solacyouse pastymes, idelnesse, and cruelte, Ezech. xvi. Cynen were they to lasciuyouse lustes and most prodygyouse occupyenges in the flesshe, burnynge in aduoutry (for contempt of marryage) as it were an ouen that the baker heateth. Osee. vii. Marke our Englysshe hystoryes in confyrmacyon of the same. ffor aboute thys tyme (Johan Capgraue sayth in catalogo Scriptorū Anglie) a deuoute Sodome

A preſt 1010. benonce holy preſt (an vdell kneme pon wyll ſaye) went fourth euery mornynge into hys churche yearde, and hallowed the greanes there, with the. vii. pſalmes & the Letany for all Chriſten ſowles. On a tyme thys preſt founded maye chylde at the croſſe there, all wrapped and bounden in cloutes, for whome he not only prouyded a nurſe, but alſo brought her vp in nourture and learnynge, takynge her euer after for hys doughter, as (I bowbt it not) but he had ment euyll. As thys mayde grewe to conuenyent age, her bewtie ſo ſtyrred his fleſhely harte, that he vnlefefully brent in her concupiſcens. And as he on a daye had cowched her naked in his bedde, anon he remembred his chaſt bowne (they ſaye) and ſo turned hys face to the wall, & mennyd hymſelfe with a ſharpe cuttle in her preſence. And ſo thys yonge A wetche.

fourth that tratſhe whych tempted him (if the legende be true) at the laſt he made her an holy bowelle & bepled nonne to ſerue the ſpirituall. Thys acte of preſtily mayd Deupls

deuhede, was vyſeloſed firſt in Irelande by a parlement of deupls, wit hin the garden of an olde father Hermyte, not farre from S. Patrephes purgatory, where as they ſhewed themſelues ſore greued with this preſt, for redemynge ſowles by ſalmes, out of theire darke bondage. Sr. Iohan Capgraue ſayeth in Vitaſan epiſcopi. Other

¶ Other hyſtoryes more of this age.

VOlfhilda was a younge wenche, whom kynge Edgare ones chaced in the wape of lecherie from Wyn cheſter to Warwell, and from Warwell to Wylton. And as ſhe by the ſecrete cauñ ſell of monkes, was become a profeſſed nonne, he gaue her the nonnery of Warkynge, addynge therunto the reuenewes of xxiiii. hyllages, gorgyouſly to mayn teyne both her and her ſyſters to the reſp gouſe occuppenge of hyſhoppes and of monkes. ffor whan Ethelwolde hyſhopp of Wynchester came thyder on vyſytacyon her lone was ſo plentyouſe and myghty towardes hym, that there was no good chere to ſeke. Though the tappe wrote all dape ſterynge (the ſtuyfe ſayth) yet was there a drynke wantynge at nyght, and all by myracle of the lord Wolfhilda. Neuertheleſſe at the laſt, by ſperyall helpe of Waltrude the quene, the prelates with theyr nonnes obtayned Warkynge, the monkes beyng ſpowles remoued from thens to Horton, for more than xx. yeares ſpace. Guilhelmus Malmeſburienſis, et leaueth ſayd more. A ſyke example to this latter acte, ſhewed Ethelgerus the archebyſhop of Canterburye after the death of Dunſtane, whych more than xx. yeares afore, drane the monkes out of Canterburye, & brought

Wolfhil da.

Ethelgerus.

Warkynge.

Goode chere.

further

in the prelles with their wyues. But he was shortly dyspatched for hys labour, not contynuynge in that rowme a peare. And Stricius a monke succeadynge in that office, restored agayne the hypocrysy of monkes in the peare of our lorde. DCCCC and .xc. the prelles wyth violence expelled. *Anonymus quidam in historiarum rhapsodijs.* Many such tumultuynges had England in those dayes by Sathans procurement, to make that Romysh spirytualte a very Sodome and stynkynge lakes of helle.

Stricius. 990.

¶ Deuyls bulleynge and teuynge of monkes.

In the tyme of Wathe, Elphegus buylded a great monastery of monkes, whych in processe fell to so corrupt kyndes of lyuynge, that one of them whych had bene a ryotte leader in the nyght potacyons and lecherouse watchynges, sodenly fell madde and dyed. The abbot at mydnyght hearynge a noyse, looked out at the wyndowe, and beheldē. ij. deuyls lashynge vpon ỹ monkes carkeys. And as that wretche (saith the storye) made clayme to the suffrages of the masse, they gaue hym thys answere. Thou obeydest not God, therefore we wyll not obeye the. *Guilhelmus Malmesburiensis li. iij. de pontificibus, & Ranulphus Cestrensis li. vi. ca. xvi. Rogerus Cestrensis, li. vi. ca. xxij.* By thys

Elphegus 1010.

ij. deuils

Their power.

ye mayde

ge mape se that the deupls power is grea-
ter than is the power of the popes masse,
or pet of a monkes cowle. Pet fynde we it
written, that in an other monastery, a
monke shewed vnto hys abbot, how gre-
uously he was in hys flesshe tormented, by
the fiery concupiscence therof. Anon he
gaue hym hys owne coate to do on, and Acowle.
with that hys lust so abated, that euer after
he was founde chast, the deupll makynge
great lamentacyon for it. *Vincentius in spe-
culo, & Antonimus in secundo historiarum to
mo.* Thys story confoundeth the other, a
monkes cowle so terrybly prenge the deupll,
and asswaggynge the heates of the flesshe. A
wonderfull thynge was it, that so muche The ver
vertu could not be founde in wholsom ma tue.
tyage, beynge Gods necessary institucy-
cyon, as in the superstycyous coate of a
bandy brothell mõke. God of a lykelyhode
was not wyse ynough in hys first proup-
syons, that he so negligently forgate these
monkysh remedyes agaynst those heates Hypo-
in the flesshe. O hypocryte knaues and So crytes.
domptes.

Saint Jues water, and Saint Malstanes myracles.

Saint Jues water was in those da-
yes, about the peare of our lorde S.
a My.

a M. and .vii. dcxp wholsom for the sempi
ternie gender. ffor a certen woman com-
playned her vnto the pope of Rauenne
in confession, that a lecherouse spirte had
many nyghtes occupyed with her in the
lykenesse of an hare. I praye God it were
not some hongry sorcerer of that abbey.
And he gaue her counsel deuoutly to drinke
of that water, whych was next her chur
after (the storye sayth) as a water well a-
gaynst all hys subtyle assautes. If ye desire
the Johan Capgraue *in vita sancti episcopi*
ye shall fynde it a matter more wycksomely
than wyse: wyth honestye be expressed.

The water.

S. Walstane.

Saynt Walstane of Bulwynegh, whyche
from Northych, was wyther monke nor
preest, yet vowed he (they saye) to lyue chast
without a wyfe, and performed that pur-
pose by fastynge of the Ewyaye and good
sayntes nyghtes, without any other good
ghostly gyftes of god. He dyed in the yeare

1016.

of our lorde a M. and xvi in the tyyde ca-
lendes of June, and became after the ma-
ner of Priapus the God of their feldes.
Northfolkeand gyde of their harnesses.
mowers and sythe folowers sekynge hys
ones in Spearc. Loke his legende in y Ca-

Capgrave.

taloge of Johan Capgraue, prouyncyall
of the Augustyne freres, and ye shal finde
there, that both men and beastes whych
had lost their corup partes, had newe ma-

members.

bers agayne restored to them by the

Walstane

Walſtane. Marke thys hynde of myracles for your learynge, I thynke ye haue ſeldome redde the lyke.

¶ A blaſynge ſtarre, *Canutus* and *Fulbertus*.

IN the yeare of our lord a M. & xvij apared in the ſkye by the ſpace of iiij monthes, a moſt wonderfull blaſyng ſtarre, in maner of a great burnynge beame, as theweth *Sigebertus* and *Sabellicus* Many haue iudged thys, to be the ſame ſtarre, whych fell from heauen lyke a flamynge creſhet, Apoca. viij. for the alteracyon of doctryne and of conuerſacyon, whych in thoſe dayes chaunced in the vnyuerſall churche, and ſpecyally here in Englande. ffor Canutus a Dane, beynge the ſame yeare conſtytute kynge of England, folowed much the ſuperſtycyouſe counſell of Achelnotus than archebyſhopp of Canterbury, as wytneſſeth *Polydorus*, ffabyane and Laxton. He buylded the abbeyes of S. Benettes in Southfolke and S. Edmonds Bury in Suthfolke, he tranſlated the ſtynkynge bones of Elphegus from London to Canterbury, and prouoked the people to worſhypp them. He went vndyſcretly on pylgrymage to Rome, and there founded an hoſpytall for Englyſh pylgrymes. He gaue the Pope moſt precyouſe gyftes, and burdened hys lande with an yearely tribute, called ꝑ Rome ſhott. He thrymed

1017. 12

A ſtarre.

Canutus.

Abbeyes.

Rome ſhott.

the bodp of Berinus, and gaue both lan-
des & ornamentes to the cathedrall church
of Wpncheſtre. *Anonymus quidam, Alphre-
dus Beuerlacenſis, & Ricardus Diuiſienſis.*
Baſtar-
des. Yea, by the ſorcerouſe inchauntmentes of
that lechour Achelnotus, he feared dead
men, he iudged monkes baſtardes to be
hys owne chyldren, he crowned an pdoll
with the crowne of thys realme, and bele-
ued that Mary Chriſtes mother nurry-
Fulbertus ſhed *Fulbertus* the byſhopp of Carnote in
Fraunce, with the mylke of her breſtes in
hys ſpckeneſſe. *Radulphus Niger, Guilhel-
mus Malmeſburienſis. VVernerus & Vince-
tius.* Se here what power the deupll had
in thys kyngdome of darkeneſſe. The pre-
lates were able in thoſe dapes, to make the
great prynces of the worlde to beleue, that
Geue ſucke. our ladp gaue ſucke to an olde byſhopp a
thouſand peares almoſt after her death.
Marke thys poynt for pour learnynge.

¶ The cõuerſaunce of prelates
in this age.

13 Achurch Bvt pe muſt conſyder that at Carno-
tus was a churche of our ladye
in buyldynge, whych coulde not
wele be fynyſhed without ſuch clarkely cõ
ueyaunces. And by thys meanes became
Canutus a great benefactour theruntо.
The prelates, as byſhoppes, abbotes, and
prieſtes (for their cõmodyte, pe muſt wele
knowe) were ſo good to this Danyſh blas
per

ger(ỹ cronycle ſayth) ỹ they in recepuyng
hym for their kynge at Southampton, vt-
terly remoued by othe, ỹ ſucceſſiõ of their tours.
naturall Engliſh kynge Etheldrede, cau-
ſinge ỹ nobylyte to cõſent to ỹ ſame. Pea,
ge to bryng ỹ ſpyghtful enterpryſe of theirs
to full effect, they hyred a cruell traytour,
called Edricus, to ſlee kynge Edmonde
Ironſyde hys naturall heyre, and cauſed ỹ
ſayd Canutus to ſende his .ij. ſonnes Ed- D cap.
monde and Edwarde into Denmarke to tyſes.
be ſlayne, to extynguyſh that ſucceſſyon of
ryght of Engliſh blonde, & ſo to ouer-
throwe ỹ maieſtie of thys nacyon for their
priuate commodyte. Alphredus Beuerlacen-
ſis, Ranulphus, Rogerus, Treuiſa, Ioannes Cap-
graue, Polydorus, atq; alij hiſtoriographi. By
meanes of thys Achelnotus alſo, an hun-
dred talentes of ſyluer, and one talent of ffor Ido
olde were gyuen at Papia in Italy, for latry.
be wythered arme of S. Auguſtyne, ther-
with to augment the ydolatry here in En-
lande. Guilhelmus Malmeſburienſis, li. ij. de
geſtis. And as concernynge Burye ab-
bye afore mencyoned. It was firſt a col- Bury
ege of preſtes, founded by kynge Ethel- abbey.
ane in the yeare of our lorde. DCCCC. 925.
xl. and nowe at the ſute of Aylwyne
Bſhopp of Helmam in Southfolke, it
was changed by kynge Canutus, to a mo-
ſterye of Benettes monkes, in the

1021. peare of our lorde a M. and xxi. ỳ prestes with their wyues and chyldren dyscharged. *Chronicon Burtense, ac Ioannes Lelandus in commentario cygneæ cantionis.*

☞ The Emperour marped Canutus doughter.

14 1036. IN the peare of our lord a M. and xxxvi. Henry the second Emperour of that name, marryed Gunylde the doughter of the aforesayd Canutus ỳ kynge of Englande. Thys Henry had a systre, whych was a professed nonne. So intyerly he loued thys systre of hys, that oft tymes he wolde haue her to lye within hys palace, verye nygh to hys owne preuye chãbre. In a wynter nyght a fowle chaplayne of ỳ courtelaye with her, which had bene dyuerse tymes complayned of afore. In the mornynge, least hys fotynge shuld be seane in the snowe newly fallen that nyght, she toke hym vp in her neche, and carryed hym out of the courte towardes hys chambre. The Emperour chaunced to ryse at that houre, as hys custome was, to make water, and se the pageaunt. Anon after fell a byshoprych whych the prest gaped for, and the gouernaunce of a nonnery whych the nonne desyred. Whereupon the Emperour called them vnto hym, the one after the other. Take that benefyce to you, (sayth he to the priest) but saddle nomore the nonne. And you the abbeye (sayth he to hys

A chaplayne.

Couepaunce.

Promocyons.

hys ſyſtre) and horſe nomore the preſt.
Guilhelmus Malmeſburienſis, li. ij. de regibus, Ranulphus li. vi. ca. xxi. Polychronici. & Vincentius. li. xxv. ca. xviij. Speculi hiſtorialis.
Here were a couple of no badde gouernours in that ſpirytualte, but al was chaft reſpyte vpon, ſo longe as marryage was abſent. Thus coulde the worldely rulers thā laugh vpon wyckednesſe, and ſuffre vertu and ryghteouſneſſe to dwell vndre contempt wyth thaim. All holy

¶ Two dyuerſe examples for that age.

Another nonne was ther, at the ſame verye tyme, whom a certen ryche mā toke out of the monaſtery and married, not farre from the ſeyd Emprour, becauſe ſhe complayned her that ſhe could not lyue chaſt. The byſhopp of the dyocese haupnge knowledge therof, by thys Empreours aſſyſtence, diſſolued that marryage, and ſent her agayne to the cloyſtre. Afterwarde thys man, whan he ſe hys tyme, toke her out agayne, and kept her in howſe with hym. In the ende they were both excommunycated of the byſhop, and could neuer obtayne their abſolucyon. *Antedicti autores cum Ioanne Treuiſa.* This Emprour had alſo in hys chapell a ſyngynge mā a preſt, whych had both a good voyce and was wele learned, but inordynatly he loued a certen whore not farre of, A nonne

whych was not vnknowne vnto hym. On a daye to proue a maistry, the Emperour cõmaunded hym to saye masse before hym, whych he vtterly refused to do, for so muche as he had spen with that whore the nyght afore. If thou saye no masse (sayth the Emperour) I banysh the both ẏ courte and contrey. I am wele contented, sayth the preest, and so by and by with hys stuffe departed. The Emperour with that, called the preest agayne, and much commendynge hys constaunce, rewarded hym with the next bysshoprick that fell. *autores præfati cum Antonino.* Thus is whoredome muche made of still, but marryage (whom God left for an honest, yea and an holy remedy for that dysease) is not yet by the doctryne of S. Paule persuaded, i. Cor. vij.

Saye Masse

Whoredom.

☞ Lecherie for lucre doth great myracles.

15 Alwinus. 1044. Alwinus the bysshopp of Wynchestre in the yeare of our lorde a M.◦ xliiij. was of S. Edwarde the kyng commytted with imprysonment, to ẏ entent ẏ same shuld be a punyshyng of the clergye, for bryngyng to passe with Emma his mother, or for lyenge with her whether ye will, ◦ she put to the handy of Warwell till the daye of her purgacyon. It was layed to her charge (sayth Polydorus) that she of mischefe had marryed Canutus the Dane whych was a cruel enemy to the land, con

Emma.

sequently

lequentlp that ſhe had nothynge holpē but
rather hyndred her naturall chyldren in
erple, whom ſhe had afore by kyng Ethel
dede, & ſpnaſlp the rumour was, that ſhe
had dyſceptfullp ſought their deſtruccyōs
to preferre ỹ Danpſh bloude to ỹ crowne
of Englande, to the great derogacyon of
ỹ ſame. *Ricardus Diuiſienſis* reporteth, that
Robert the archebyſhop of Canterbury
gaue eupdence agapnſt her, that ſhe had cō
ſented to the murther of her eldeſt ſonne Al
phrede, & procured poyſon for her pongar
ſonne S. Edwarde, & that ſhe had iopned
her ſelf in that treaſon with her louelp per
amoure the byſhopp of Wyncheſtre afore
named. But ſe what followed in the ende.
After ſhe had ones commoned with ỹ ſpi
rituall prelates, and gpuen vnto S. Swy
thunes abbeye in Wyncheſtre, the poſſeſ
ſyon of ix. lordeſhyppes or manors, ſhe
was able by helpe of S. Swythune to go
barefoted vpon ix. burnynge plough ſha
res of Iron, for that byſhoppes trpall and
hers. Dn. iiii. for her ſelfe, & on. v. for her
ſwete louer, & to do other myracles deſ
pdes. But pe muſt firſt cōſidre, that ſhe was
borne ouer them betwyn. ii. byſhoppes,
whych knewe afore hande how to qualyfy
thoſe heates, & that the kyng bepnge a ſim
ple man, was eaſy to decepue. *Ricardus*
Diuiſienſis, *Gulhel. Malmeſ.* *Marianus Scotus*
Thomas Rudborne, *Ioānes Capgraue poſt utā*

Danyſh bloude

A trayſon.

Myra cles.

An pdyſ ote.

vvlstani, & Robertus Fabian, parte. 8. cap. ccx

☞ S. Edwarde voweth chastyte in bedde.

17 Edward

REported it is in the legende of lyes which was wonte with solempte to be redde in temples of the Papistes, that after thys kynge Edwarde was marryed to Editha the doughter of earle Goodwyne, they both bryuge togyther in bedde, vowed a perpetuall chastyte, and therin persevered to the end of their lyues. There contynued in them (sayth the legende) a conjugall love without conjugall act, and fauorable imbracynges without ỹ deflourynge of bygynite. As though

Marryage. 8

marryage were an enterayunce into vnclet whoredome, & a sylthye deflourer of birgynyte, whych rather sanctyfyeth it to increace to Gods honour, as in Abraham & Sara, Zacharye and Helizabeth. ffor in thẽ was marryage a great blessynge of God, Gene. xxi. and a wage of ryghteousnesse without reproue, Luce. i. as it is in all thẽ whych be of lyke fayth. Edwarde was beloued (sayth the legende) but not corrupted. Editha had fauer, yet was she not touched. As a newe Abisag, she warmed the kyng with love, but she lowsed hym not by lecherouse lust. She delyted hym with swete obsequyes, yet made she hym not pleasaunt to fleshly desyres. In the same

lowsy legende more ouer is it written, that thys Edwarde called marryaged a fearfull thyng wreche of maydenhede, compa-
Blasphemy.
rynge it to the fyery fornace of the Caldeanes, Dani. iii. to the mantell, whych Joseph left in the handes of an whore, Gene. xxxix. to the lascyuyous outrage of the. ii. false prestes, whych wolde haue oppressed Susanna, Dani. xiii, and to the fylthy intycementes of dronken Holophernes towardes fayr Judith the seruaunt of God, Judith. xii. Of a farre other spyrete was S. Paule than was thys Edwarde, whan he called the marryed Corintheanes a chaste virgyne coupled to Christ for their Christe beleues sake. ii. Cor. xi.
S. Paul

☞ The Chronycles confuteth this deuylysh dreame.

For a confutacyon of thys practysed fable & most deuylysh errour, lete vs se what ỹ Chronycles sheweth of the matter, whych contayne muche more truthe than their quere legendes. *Ricardus Diuisiensis* sayth, that by feare & terrour of deathe, Edwarde was compelled to the marryage of Editha. And Polydorus reporteth, that for hate of her father, whyche had slayne hys elder brother Alphrede, he vtterly refused her agayne, seysynge her goodes at hys pleasure. Ranulphus and Anonymus sheweth, that he depryued her of all quenely honour, and put her
18
Errour.
Testymonyes.

her into the abbeye of warwell, with one onlye mayde to wayte vpon her, so cõptynge her to the strength keppinge of ỹ abbesse there. Wyllyam of Malmesbury & *Marianus Scotus* sayth, ỹ after he had marryed her, he neyther put her frõ hys bedde nor yet carnallye knewe her. But whether ỹ was for hate of her kyndred, or in purpose of chastyte, they can not dyssyne. And Robert Fabyane confessyth the same in hys chronycle, *parte. vi. ca. ccx.* These testymonyes consydered, se what sure grounde

Editha.

Hypocrytes.

these opled hypocrytes the monkes and the prestes haue to auaunce in Edwarde their sodomptycal chastyte agaynst Gods fre institucyon, magnyfyenge hys wyfe to ỹ starres in their letanyes, with *Sancta Editha ora pro nobis.* Johan Capgraue rehearceth, that the peeres of his realme had persuaded hym to marry, that hys owne lawfull chyldren myght succede hym in ỹ gouernaunce therof, to the godly quetyng of the same, as ded Dauid, Salomon, Ezechias, Josias, and other holy kynges of ỹ Hebrues. But se what plage folowed of this Edwardes hypocresy by the peruerse counsell of those pdell whyspereres and lecherouse leaders. Such an whores bryde, bastarde, straunger, & enemy obtayned the crowne, as brought Englysh people in most unpserable subiecc̃yon, that wele was he which within hys owne nacyon myght

Examples.

Subiecc̃yon.

saye

kape. I am none Englysh man. *Ranulphus, Mattheus Paris, Capgraue, Fabianus, & Polydorus.*

¶ A voyce hearde, but not much regarded.

Neuertheleſſe it is redde of thys Edwarde, ỹ lyenge on hys death bedde, he hearde thys voyce in a dreame. The inpquyte of Englande (of ỹ clergy it wuld haue ſayd) prouoked God to wrathe. The preſtes haue ſwerued frō the lordes teſtament, & with poluted herte & handes do their offyce vnpurely. Theſe be no natural ſhepherdes, but hyred ſtraūgers. Theſe defende not ỹ flocke, but ſuffer ỹ wolffe to take hys pleaſure of thē. They only ſeke ỹ mylke & the wolle, ỹ ſhepe they care not for, ỹ helle is now redye to ſwelowe them in both. The gydes of ỹ people are bycome vnfaythfull, next cōpanyons to theues, & robbers of their contrey. Meyther feare they God nor regarde the lawe. The verye they hate, ỹ ryght they contēne, & cruelte they only regarde. Meyther haue the prelates ryghteouſneſſe, nor their chaplaines & curates any godly diſcipline. Therfor wyll ỹ lord whet his ſwerde, hys bowe hath he bent & made it redy. Gyf hys ire & indignacyō wyll he ſhewe to ỹ people, & ſend them yll angels to vexe them, accordynge to hys appoyntment. All thys and much more hath Johan Capgraue, in

A voyce 19

Straungers.

Prelates.

Catalo-

Lubbers

Catalogo sanctorum anglicorum. Yet were not those lecherouse lubbers by these forewarnynges amended. But thys Edwarde they exalted aboue the mone, and for hys vnprofytable chastyte (yea most hurteful mischefe vnto thys whole realme) they haue euer sens placed hym next Mary the mother of Christ and the holy Euangelist Johan. Mepther omytted they Editha in their letanyes, nor yet Emma hys mother in their commendacyons, whych had bene so depely in loue with Alwyne the forenamed bysshop of Wyncheestre, that she both forgate hym and hys brother. *Ricardus Diuisiensis cum cæteris autoribus.*

Meiwe lapides.

☞ The Papacye, order of Cardynalles, and Swanus.

2.0 Gregory.

GRegory the vi. about ỹ same tyme, founde the Papacy so impouerysshed, and the possessyons therof so dempnyfied, by the lecherouse rule, ryot, & excesse of hys bawdy predecessours, in the peare of our lorde a M. and xlvi. that he had nothynge left hym, to sustayne hys owne holy fathered and hys Cardynalles with, in the relygyon of spirytuall pdelnesse, but the bare offerynges and a fewe rentes there besydes. *Guilhelmus Malmesburiensis de regibus, Vincentius, li. xvo ca. xxij. Ioannes de columna, & Antoninus parte ij. tit. xvi. ca. i.* About thys tyme (Johan Carion sayth) the glorioufe name of Cardynalles

1045

Cardynalles.

came

came into an vſe, eſtymacyon, or fame, and ſo was vpplſed abrode. Whoſe proude eſtate to maynteyne in all voluptuouſe pleaſures, thys Gregory toke in hande the materyall ſworde, and ded therwith ſuche murther and myſchefe, that the prelates their ſelues denyed hym Criſten burȳall. *Ranulphus ceſtrienſis, ac Platina in vitis pontificum.* Swaynus the firſt ſonne of Goodwyne the earle of Weſtſaxons & of Kent, laye many tymes with Edgyne the abbeſſe of Leof, about the yeare of our lorde a M. xlix. myndynge in the concluſyon to haue marryed her. And was therfore compelled of kynge Edwarde to flee the realme of Englãde, into ffianders, tyll ſuche tyme as hys peace were procured by Aldrede than archebyſhop of Yorke and byſhopp of Worceſtre alſo. Wherupon in hys returne he ſlewe earle Beorne his own vncle, for that he had therof accuſed hym. At the laſt was he ſent to Hieruſalem in penaunce, and dyed in that iournay towardes Licia, of a colde. *Marianus Scotus, Ranulphus li. vi. ca. xxiij. & Fabianus. par. vi. ca. ccxij.* Swaynus. 1049 Penaunce.

¶ Palumbus the preſt, and the witche of Barkeley.

Palumbus a preſt at Rome, a great Necromanſer and a myghty worcher of knauerys ſpirytual (which after ſome writers, had a Pope to hys ſonne Palumbus. 21

sonne) wrought innumerable sorceryes & legerdemaynes of lecherie for ỳ holy chalk prelates there, to bringe euery mannys wyfe, doughter, or seruaunt that they coueted, to their beddes in the darke. So connynge he was in his feates of cõuepasse, and myght do so muche amonge the spretes of venery, that if an other workeman of hys speculacyon, had sent fourth a deupll of that sygnyfycacyon, he coulde cause hys deupll to supplant that deupll, and so conuepe the woman where hys mynde was to bestowe her. Whych in conclusyon set the deuils at variaunce, and made thẽ cry out of God for so longe tyme sufferynge that Palumbus in hys wyckednesse to reigne. And whan thys holy masmonger shuld dye, he cut of hys owne mẽbers (as is afore rehearced) and gaue them to the deupl, bycause hyng hys cupl dedes (which were myscheues vnspeakable) to the holy churche & cyte of Rome. *Anonymus, Guilhelmus Malmesburiensis, li ij. de regibus, Vincentius, li. xxv. ca. xxix. Ranulphus, li. vi. cap. xxvi. & Antoninus par. ij. ti. xvi. ca. vii.* A lyke example fynde we in our Englysh Cronycles, of Hegla the woman of Barkeley in Barkeshyre, whyche was both a wytche and a bawde, knowynge all necessary feates in spirytuall prouysyon at nede. As thys woman was dead (whych had alwayes bene a frynd to holy church)

Deupls

Membrs.

A wytch

the

the deuyll rode away with her (they saye) vpon a blacke horse. ffoure masses a daye wyth other good suffrages, prouyded vp her sonne and doughter an holy monke and a nonne, were not able to stoppe that passage. *Guilhelmus Malmesturi. li. ij. de regibus. Ranulphus. li. vi. ca. xxv. Fabianus par. vi. ca. ccxiij. VVernerus, & Hermannus Shedel.* In these. ij. examples ye maye behold, what wholesom study holy churche had in those dayes, & what labours the ghostly gouernours toke vpon them, to obserue their solempne vowe of chastyte, whyche maye not yet be dyspensed with. Masses. Holy churche.

☞ Other chast myracles about the same tyme.

IN the yeare of oure lorde a. M. and liii. a solempne fatherly preest in Irelande, pretendynge muche soberneſſe, kept a great scole of laddes and yonge wenches. And for so muche as he had shorne some of those wenches and apareled them lyke boyes, the more aptely to come to the ſuſchely occuppenge of the, he was anon after perceyued, taken, and with shame banyſhed that lande. *Marianus Scotus, Ranulphus, & Treuiſa, li. vi. cap. xviii.* This feate hath beue among our boterpes muche practyled in tyme of their prodygyouſe heates, as an holy ſpyrytuall remedy. Victor the second Romyſh Pope of that name, in the yeare of our 1053. 22. Wenches. Victor.

1056. of our lorde a M. and lvi. he lde a generall
synode at ffldrence in Italy, where as he
deposed many bysshoppes & abbottes for
symony and fornycacyon. *Guil. Mal. li. ij. de pontificibus, Ranulphus, li. vi. ca. xxiiij. Martinus carsulanus, Platina & Ioannes stella.* A
subdeacon (they say) whych mynystred to
him at masse, put venym in his chalyce, &
so poysened him for his labour *Bennocardinalis, & Valerius anselmus ryd.* Edwarde
the sonne of kynge Edmonde Ironsyde,
had .ij. doughters bepnge in exyle, Margrete and Chrystiane. Margarete was
godly married to Malcomus the kyng of
Scottes, and had viij. chyldren by him, of
whom .iiij. reigned as kynges after him.
Chrystiane by counsel of false papouse monkes, became a superstycyouse nonne abhorrynge marrpage, as Polydorus reporteth her, by theyr doctrine of drugls in hy
pocresy, so becummyng a folysh wyrgyne,
or els a mete damsell to serue them in the
darke.

Popson

Chrystiã.

¶ They laugh at lecherie, that frowne at marrpage.

23 Mraptets.

NEuer yet came plage of mischefe to thys realme, that the Prelates
haue not turned to their prpuate
commodyte, and synely laughed and sported the rat in the ende. To promote the Danysh blonde to the crowne of Englande,
they sought vnaturally to destroye the

Englysh

Englyſh blonde rpall, and thzough ſpne
conuepaunce bzought it wele to paſſe, as
is written afore. And whan it was retto-
zed agapne in Edwarde, thep thzewe hym
into ſuche a colde of hypocreſy, oz ſpmu-
late chaſtyte whether pe wyll, that he dy-
ed without pſſue, to gpue place to the Moz-
manes our moſt greuouſe enempes in the
baſſe blonde of a Baſtarde. And ſe what a
tope thep made therof, to ſhewe themſelf-
nes no leſſe iopfull of hys baudy conceip-
cyon in whozedome, than the people of Iu
ry were in the bleſſed natpupte of holy Io
han Baptiſt in godly marrpage. As Ro-
bert the duke of Mozmandy (ſaye they)
rode thzough the towne of ffalops, he be-
helde a ſkynners doughter called Arlet,
daunſyng amonge maydens, whom he
toke with hym from thens to hys bedde
foz her bewtyes ſake. And as he was com-
mynge towardes her, to accomplyſh hys
fleſhly deſyze, ſhe rent her ſmocke frō the
chynne to the fete, to make rouyne foz him.
And as he enquyred, what ſhe ment ther-
by, ſhe made hym this pzaty anſwere, ſaye
thep. It were nepther fytt noz comely, that
the nether part of my ſmocke ſhuld be tur-
ned vp, & ſo touche the lyppes of my lord.
At thys merp ſentence the duke had great
ſporte, and ſo haue the prelates had euer
ſens, foz thep cauſed it to be regeſtred, ho-
ly matrymony krowned at and euermore

Hypo-
creſy.

Duke
Robert.

Ar-
lets.

set at nought. At thys tyme was Wyllyam Bastard begett, which was afterwarde called the great conquerour of Englande, to the great mysfortune, yea, to the vtter shame, confusyon, and vndoynge therof in those dayes, he beynge a straunger, a mysbegotten, and so cruell a tyraūt, as in the wrath of God he shewed himself there, for the punyshement of their synnes. *Anonymus, Guil. Malmes. li. iij. de regibus Vincentius, li. xv. ca. xxxix. Ranulphus, li. vi. ca. xix. Fabianus, par. vi. ca. ccvij. & Polidorus, li. viij.*

A bastarde.

Autores.

☞ Of Stigandus a lecherouse monke with syxe companyons.

Stigandus.

Stigandus an hypocrite, couetouse, lecherouse, and vnlearned, whych had defyled hys fathers bedde (Johan Capgraue sayth) & dyuersly oppressed the poore, for hys good rule he beynge about the yeare of our lorde a. M. and liij. became bysshopp of Shirborne, than of Wynchestre, and fynally archebyshopp of Canterbury. He made hauock of the churches goodes, and spent them in most prodygyouse sylthynesse. And as wytnesseth Wyllyam of Malmesbury, *li. v. de pontificibus*, vnmete was he reckned to be a bysshopp in those dayes, that could not ruffle it out with all pompouse aparel, horses, galaunt seruauntes, wanton meates, and women, in all lecherie and lewdenesse,

1054.

A Bysshopp.

neſſe. And as they were ſumtymes caſt in the tethe, that their conuerſacyon was not accordynge to the Apoſtles lyues, they made a mocke at it, commenly excuſynge themſelues by thys homely verſe, *Nunc aliud tempus, aliꝫ pro tempore mores.* Now is it an other maner of tyme than was than, and requyreth a farre other faſhyon of lyuynge. *Marianus Scotus, Ranulphus, lib. bi. ca. xxiiij. Fabianus par. bi. ca. ccxij. & Polydorus. li. ix.* About the peare of our lorde a M. and. lxxxij. one Wyllyam byſhopp of Durham dyſpoſſeſſed the prieſtes of the college or cathedrall church of Durham bycauſe of their wyues, and placed the monkes there in their rowmes, as witneſſeth *Polydorus. li. ix. Anglicæ hiſtoriæ*, as he had heard, that kynge Edgare had done long afore in the churche of Excestre. Wyuer a monke of Malmelburp, of ſome authours called Elmer, was at the ſame tyme ſo wele ſeane in Necromancy, that he coulde with wynges flye abroade and worke many wonders *Ranulphus li. bi. ca. xxbiij. Vincentius, Nauclerus & alij.*

Versus.

1082.

Wyllyã

Wyuer.

& Sapnt ffreſwydes, and Weſtmynſter ſanctuary.

IN the peare of our lorde a M. and lx. was ỹ churche of S. ffrideſwyde in Oxforde gyuen vnto the mõkes by the chaſt kynge Edwarde, of whõ we haue ſpoken afore, at the requeſt of Pope

1060.

Edward

Nycolas the .ii. in recompence of hys pylgrymage that he vowed to Rome, the prestes wyth their wyues dysplaced vtterly. Yet was it afterwarde restored to them agayne by hys successour kynge Haralde, whyche with other lyke matter agaynst our prelates, cost hym parauenture hys lyfe, the monastery at the last consumed with fyre. *Ioannes Capgraue in uita Frideswide.* This Nycolas Antichryst Nycolas, cõstytuted kyng Edward hys vycar here in Englande, bycause he was a chast bower, that he and hys successours shuld se that hys sodometrouse chastyte were wele there mayntayned. Moreouer he gaue fredome to the sanctwary of Westminster for theues and for whores, not only to be vnto them a place of refuge, but also a sauegarde from ponnyshment for terme of their lyues. *Ioannes Capgraue in uita Edyuardi cum aliys autoribus.* Ye ghostly founders of chastyte. Thys great patryarke of Sodome, sent fourth Petrus Damianus a monke and Cardynall, to preache S. Gregories Dyaloges agaynst marryed prestes. For he afterwarde wrote a boke, Antoninus sayth, *par. ij. ti. vbi. ca. viij.* *De diuortione nuptiarum*, of the takynge awaye or vtter dyssolupnge of marryage. *Tritemius* mencioneth also, that he wrote .ii. bokes agaynst marryed prestes, one *de incontinentia sacerdotum*, an other *de clericorum*

Nicolas

Westminster.

Petrus Damianus.

uxoribus, and .ij. for the vnmaryed monkes, the one called *regula ſolitariorum*, the other *de monachorum profectu*.

Berengarius, and the ſynode of Wynchestre.

Moche a do had *Berengarius Turonenſis* the archedeacon of Angew, with the forelerd Popet Nycolas, for Chrystes naturall preſence in the eucharyſticall breade, whych he had in ope preachynge and diſputacyon denyed, calynge both hym & hys maſmongers pulpificers, that is to ſaye, fleſhe makers, in his boke *de Euchariſtia*. Truely not an holy churche (ſayth he) haue the verye proued that congregacyon, but a malignaunt churche, a counſel of vanyte, and the very ſeate of Sathan. *Lanfrancus contra Berengarium*. Whych oppynyon he afterward compelled hym to recant, not by force of argument, but by terroure of cruell thretteynges. Notwithſtandynge he returned agayne, perſyſtynge more ſtroge than afore. Anon after in the yeare of our lorde a. M. and lxix. in the generall ſynode at Wynchestre, were many byſhoppes and abbotes deposed by the legates of Pope Alexander the ſeconde, for pryuate rule kepynge in banketes of haudry. Amonge whom Stigandus was one, whych myſerably dyed in preſon. *Ricardus Diniſienſis. Guilhelmus Malmeſbu. li. i. de pontificibus. Ranulphus lib.*

Berengarius.

Churche

1069. Wynchestre.

bū. ca. j. Fabianus, & Polydorus, li ix. Thys Alexander made a constytucyon generall, that none shuld heare the masse of a prest, whych kept a concubyne, vnder payne of excommunycacyon, meanynge a marryed wyfe. Gracianus monachus in volumine decretorum, VVernerus in fasciculo temporum, & Iacobus Bergomus. Yet graunted he that prestes sonnes myght by the Apostles autorite receyue holy orders, whych includeth contradiccyon. Idem Gracianus.

Alexander.

A prouiso.

☞ Lanfrancus and hys lowsye legerdemaynes.

Lanfrancus.

A Ponge monke assystynge Lanfrancus the archebyshopp of Canterbury at hys masse, not farre from the shryne of Dunstane, beheld a swarme of deuyls, and was sodenly possessed of one of them. Anon he opened hys mouthe, and vttered the good rule of hys lecherouse brytherne, suche matters (sayth the storye) yea, so abhominable and fylthie, as are not to be spoken. Than were they all called to the chapterhowse, where as it was amonge them decreed, that all the holye brytherne shuld be shryuē of Lanfrancus. Wherby they were anon so newe boldned, that in their returne the deuyll had nothynge to laye agaynst them. For the vertu of confessyon and absolucyon is

A counsell.

Confession.

suche

suche (they saye) that it taketh from the dewyll both hys wyttes and remembraunce, that he hath no longar any power to accuse them. ffoorget not thys workemanshyppe, but marke it wele. So good was the foresayd Dunstane (they saye) to thys Lanfrancus, that. iiij. score yeares after hys death, he taught hym how to recouer agayne the possessyons and landes pelfered awaye by the kynges from hys archebyshoprycke. He made open vnto hym (if dead men maye speake) the craftes of all hys enemyes, and shewed good wayes to recouer at their handes, & to auoyde their cautels. *Ioannes Capgraue in uitis Dunstani & Lanfranci, Vincentius li. xxv. ca. xxxvij. & Antoninus par. ij. ti. xvi. ca. x.* The whyche *Antoninus* sayth, that Lanfrancus played the same part agayne at Rome, suche tyme as he impugned there the doctryne of Berengarius concernynge the sacramēt. ffor the whyche lordely acte, Pope Alexander gaue hym. ij. mātels or Legates robes, one of honour, an other of loue. *Ranulphus cum ceteris autoribus.*

Dunstanus.

Dead men.

Lanfrancus.

¶ Byshoppes change their seates and tytles.

IN the' dayes of kynge Wyllyam the bastarde, the Popes bastard byshoppes here in Englande, changed their seates and tytles, from ỹ meane vyllages to ỹ most famouse cities of ỹ realme

Bishoprykes.

to apere more glorpouſe in the reigne of their father Antichriſt. As from Dorceſtre to Lyncolne, frō Lychefelde to Weſtcheſtre, from Thetforde to Morwych, frō Shirborne to Salpſburp, from Wellys to Bathe, from Exeter to Excetur, frō Selwey to Chychеſtre, with ſuch ſphe. And this was done (ſome writers ſapth) in the
1068. peare of our lorde a M. and lxviii. by a
An othe. decre of the Popes canons. *Ranulphus. li. i. ca. lij.* Wndre the ſame kynge alſo a ſolempne othe and profeſſion by writynge to the baſtarde bpſhop of Rome was demaſ ded and taken by hys vycar *Lanfrancus*, in the peare of our lord a M. and lxix. and
1069. ſo euer after continued from thens fourth.
A ſtrpfe. A ſore ſtrpfe befell in the ſame ſelfe peare, betwyn theſe baſtarde bpſhoppes, ſpecpally betwyn *Lanfrancus* of Canterburp & *Thomas Norman* of Porke, whych of them ſhuld be hygheſt in that mptred kingdome of pdelneſſe. And as they mette at Rome, they fell into a great dyſputacion of that matter afore Pope Alexandre. Where as
Lanfrancus. *Lanfrancus*, to amende hys owne matter, proued the ſepd *Thomas* to be a preſtes ſonne, Remigius the bpſhopp of Dorſett bepnge preſent, whych (ffabyane ſapth) was a preſtes ſonne alſo. In the ende thys *Lanfrancus*, by the helpe of Ariſtotles logyck, Gregorpes olde conſtytucyon, and the popes authorpte, obtayned both at Rome &

at

at Wyndesore in Englande, that Canterburp shuld from thens fourth haue the su-perpoꝛpte ouer the see of Poꝛke. He that wpll beholde the mad folpshnesse of thys doltpsh dispputacyon, lete hym loke Wpl-lyam of Malmesburp, *li. i. de pontificibus*, Ranulphi Polycbronicon, *lib. viij. ca. y.* Antoninum, Fabianum, *atq;* Polydorum, *li. ix*

Canterbury.

☞ An olde bawdy bpshopp slayne of a wenche.

IN the dyocese and cytie of Herford was a grape headed bpshopp, cal-led Walter, that inordynatly loued a ponge wenche there, whych was a verp connynge sowster, in the peare of our lord a.M. and. lxx. Yet remembrynge in hym self (sayth the storye) that nothynge was more vnsemynge, than an olde dottynge fole, specyally a bpshop, so to rage, oft tymes withdrewe frō folowyng that affect. At the laste as the deupll wolde, she entered the bpshoppes bedchambre, by entycemeutes of hys chamberlaynes, the pretēce beynge, that she shuld there cutt them out shyrtes and napkyns. And as she was in doynge her werke, those prouy prouyders auoyded, and the old bawdy bpshop came in, as was appoynted. He fell to the talke of as fyne brotherp, as anye craftes man in that art myght utter. And whan ỹ would not helpe, he fell to her by force. wraste-lynge and tomblynge with her for the best game.

Walter.

1070

A wēche

game. But se what folowed immedyatly.
Ouercome. As she perceyued her self ouercomen, and that she was no longar able to withstande hys lecherouse purpose, she thrust her sharpe sheres whom she had in her hãdes, vp into hys share or vndre hys preuy mẽbers with vyolence, and so slewe that Babylonysh boze, or ñ. hozned gote of the deuyll, as chast Judith ded Holophernes. *Guil. Malmesf. li. iiij. de pontificibus, & Ranulphus, li. vij. ca. ij.* A commen practyse of
A practyse. chast relygyon kepynge, haue thys benemonge ỹ hozned prelates and opied prestes in all ages of Antichrist. Wold God thase pdell dellygoddes had alwayes in that fylthie occupyenge bene thus wozthely handeled. ffor than had not the worlde bene so depely decepued in them and their knauerpes.

☞ Cecila kyng Wyllyams doughter, and Thurstinus.

Cecilia. Matthæus VVestmonasterienſis in the floures of hystozyes, and Polydorus Vergilius in the ix. boke of his chronycle, repozteth that Cecily the doughter of kyng Wyllyam Bastarde, profes-
1075. sed her self a nonne in the peare of our lord a. M. and. lxxb. to serue the deuyll in the monkes hypocresy, & in ỹ burnynge heates of Sodome. So dayntly mowthed wer

these

these greasy grouthedes, and so crafty in their generacion, that they could fynde out kynges doughters to serue their lustes, and yet apere chast ghostly fathers to the world. Thurstinus a monke of Caen in Normandy, was of the sayd kyng Wyllyam, constytute abbot of Glastenbury for a great summe of monye, in the yeare of our lorde a M. and lxxxiij. Thys holy abbot consumed the substaunce and possessyons of that ryche abbey, in all kyndes of lecherie and other prodygyous fylthynesse. On a tyme there fell bettwyn hym & hys monkes, a great strife, for that he had restrayned their accustomed fare. He brought in men of armes to defende hys cause, the monkes raged about them lyke prayst men, with stoles, pottes, and candelstykes, tyll the warryours heades were wele sauerdly broken. In the ende of the batayll were .iiij. monkes founde slayne, and xviij greuously wounded, their bloude flowing on the paument *Henricus huntington, li. vi Guilhel. Malmes. li. ij. de pontificibus, Matheus Paris in historia anglorum, Ranulphus, li. vi ca. iij. Fabianus, par. vij ca. ccxxij.* Was not thys (thynke yow) a relygyous rule? Had it not bene muche pytie, but the commens of this realme, had bene beggered for their mayntenaunce beynge suche ghostly bowers? O blyndnesse and madnesse of vngodly gouernours,

Thurstinus. 1083.

A batayle

.ij. slayne

Cõmẽs.

Hylde-

¶ Hildebrande by sorcery and murther, obtayneth the Papacy.

Hildebrandus.

HIldebrandus a monke of Clunyake, beynge hygh archedeacon of Rome, was taught the arte of Necromancye by Theophilactus afore mencioned, whose custome was in wylde forestes and on hygh hylles, to do sacrifyce to deuyls & by magycall arte to make women both to loue hym and folowe hym. Other instructours he had beysdes (sayth Cardynall Benno) whych had bene Synesters dyscyples, & were moste connynge in that speculacyon, that is to saye, Laurence an archebyshop, & Johan Gracyan afterwarde called Pope Gregory vi. sixte. In shakynge hys sleues or myttaynes, to delude the eyes of the symple, many tymes he sent out sparkles of fyre, whyche was iudged a wonderfull myracle, & a signe of holynesse in hym. For so muche as the deuyll (sayth Benno) coulde not persecute Christ in the open face of the worlde, he sought fraudulently to deface his name & honour, by thys hypocrysye & false monke Hyldebrande, vnder a monasticall coate & coloured pretence of religyon. Thys Judas gote of hys maistre Pope Gregory vi. sixte, to be the hygh stewarde of S. Peters aulter, & so receyued the offerynges of ppl grymes, tyll all hys bagges were full. Than hyred he one Gerardus Brazutus, a man

Dyscyples.

Aduersary.

a man gyuen to myschefes incomparable. This sorcerouse worker to make hym Pope, in the space of .xiii. yeares, poysened .vi. of hys predecessours one after another, ỹ is to saye, Clement the .ii. Damasus the .ii. Leo the .ix. Victor the .ii. Steuen the .ix. & Benedict the .x. Nycolas the .ii. hys owne selfe poysened, and vyolently murthered Alexander the .ii. in prison. Thus by great and outragyous murthers he enioyed ỹ papacy, & was called Gregory the .vii. hys fyrst ordynaunces were these. He transubstantyated the Eucharistycall breade, condempned the marryage of prestes, & commaunded monkes to abstayne from flesh, *Valerius Anselmus Ryd.*

Vyces.

Pope poysened.

A murtherer.

¶ The fyrst busy bysshoppe of this Hyldebrande.

Practyses.

A trayterouse.

After detour.

Bemo Cardinalis reporteth of thys hellysh Hyldebrand, that in the fyrst entraunce of his Romysh Papacy, he had all these deuelysh prouysyons to worke hys myschefes with. The scriptures he had so trayned with the rules of logycke, that by them he was able to mayntayne all falshede. The temporall powers he prouyded by all flatterye, false fryndeshyp, gyftes, and other subtyle meanes to deprysse. He had for monaye hys secrete spyes and trayterouse searchers in the emprours and euery great princes howse, to knowe thynges to hys mynde. After de-

maundes

maundes and answers agayne from de-
uyls, he toke vpō him to prophecie lyes &
hypocresye. Hys excedynge tyranny was
suche, that hys enemyes he neuer spared,
but gaue them death without rempssyon,
to the terrybleuge of others. And alwayes
he had about hym a boke of Necromācye,
with a nombre of deuyls to wurke feates
Deuyls to hys Papall pleasure, As the good Em-
prour Henry the. iiij. perceyued in those
dayes, most shamefull abuses to growe in
the churche, he laboured by all wayes pos-
syble to abolysh them. He secluded scysma
tykes, suspended symonyakes, suppressed
sacrilegers, ponnyshed periures, bānished
bawdes, imprysoned decepuers, and con-
demned ydolatours. Thys perceyuynge
Hyldebrande, whyche was a relygyous
A trap- mayntener of all these, sought by his pe-
tour. uy trayttours to dyspatche hym. And on a
daye whyls thys vertuouse emprour was
in prayer, he hyred a desperate knaue to
laye stones of great wayghte vpon the
rouse beames of the temple ryght ouer
hys prayenge pewe, and to lete them fall
vpon hym to hys vtter destruccyon. But
God se the ryghteouse hande of God. One of
stryketh those stones beynge more than hys wret-
che coulde wele rule, bore hym downe to
the grounde and so slewe hym.

☞ Other practyses in myschefe, of
the sayd Hyldebrande.

And

And whan he perceyued that thys waye wolde not take, than sought he out an other myschefe by colour of relygyon. He made an extreme and terrible acte agaynst all them that had entered any spirytuall promocyon by symony, and sent out commissyons vpon the same, hys selfe beynge ỹ greatest symonyake that euer was on thys earthe. Thys had a great shyne of holynesse, and is no lesse iudged of a great nombre of the hystoryanes, yet was it to. ij. most mischeuous endes. The one was, that he myght therby confounde all those that fauoured not hys wayes. An other, that for execucyon of that acte, the good Emperoure myghte runne into the depe hate of the clergy, that they myghte also seke hys vndoynge. For the relygyon of thys Hyldebrande, was neuer other than treason, neyther was hys doctryne any other than decept of the deuyll. On a tyme after many sorcerouse incantacyons, he demaunded of that God whyche he thought he had made of breade by vertu of transubstanciacyon, by what kynde of mischefe the Emperour myghte be destroyed. And whan he ones perceyued, that that God of hys coulde make hym none answere, as the goddes of the paganes ded, and as hys famylyar deuyls wold do, he shewe hym with violence into the fyre.

Mysch-ef.

ij. cau-tels.

Sorcerer.

God brent.

As

As Ioannes Portuensis openly declared at Rome in ỹ churche of S. Peter. The same daye (Benno sayth) that he openly curssed the good Emperour, his chayre that was most strongely made braste a sondre in.ij. in token of the great scysme whych therupon followed, Sigebertus cõfyrmynge ỹ same by an horrible earthquake. All these examples hath Benno in uita hildebrandi, Barnefridus Vrspergensis, Matthæus Parisiensis, Hulricus Mutius, and Robert Barnes in uitis Romanorum pontificum.

Autores

☞ An acte of condemnacyon for prestes marryage.

1074 IN the yeare of our lorde a.M. and lxxiiij. Whych after most writers, was the second yeare of hys Papacy, this hellysh Hildebrande helde a generall synode at Rome with the bisshoppes of Italy. Wherein he made thys most deuelysh decree agaynst prestes, not that they shulde nomore beget chyldre, but that they shuld neuer after marry wyues. This wycked decree extended yet further, as if they had wyues already, they shulde vtterly forsake them, or els be deprysed of their benefyces and prestlode wythout redemcyon, & so made laye men. And that nomans from that daye fourth, shulde be admytted to their orders, that had not professed a perpetuall chastyte, a sodomyte wolde be called, haynge a name accor-

Deprysed.

dynge

dynge to the scriptures. The Germanes and the frenchemen dyd myghtely resyst this decree by the stronge authorytees of Christ and of Paule, and by the vnreprouable ex- Exãples
amples of the Apostles and other holy fa-
thers in the primatyue churche, besydes
other scryptures, reasons, and argumen-
tes. And whan he perceyued that the pre-
stes had despysed & mocked hys abhomp-
nable ordynaunce, he cursed them with
boke, belle, and candle, and vtterly forbad
them the churche, commaundyng their Tyrãny.
tythes to be lyent. And whan that wolde
not helpe the matter neyther, than made
he an other tyrannouse decre, that their
wyues shulde be taken for whores, their
chyldren for bastardes, & that noman frō
theirs fourth shuld heare the masse of him
that kept a concubyne, as he than iudged
them peruersly alleging Malachyes pro-
phecye, as though *Maledicam benedictioni-*
bus uestris, in hys mouthe myghte vnnaine
or dysable their masses. Thus was the
churche fylled with vnpure mynysters. Autores
Rogerus houeden li. i. historiæ anglorum. Mat
theus Paris in chronico, Ranulphus Cestrensis,
li. vij. ca. iij. & Rogerus Cestrensis, li. viij. Lam
bertus Shafnaburgensis, Sigebertus, Martinus,
Ioannes de Columna, Ioannes Nauclerus, Gu-
uelmense chronicon, Mutius, & alij.

☞ What myschefe sprange of that

pestyferouse acte.

Uincentius sayth in *Speculo historiali, li. xxix. ca. xlv.* and Matthew of Westmynstre in hys seconde boke *de floribus historiarum*, Antoninus in the seconde part of hys chronycles and *Radulphus de Diceto* confirmynge ỹ same, that thys example of Hyldebrand was straunge and prodygyouse, done without all Christen consideracyon to the great preiudyce of the sayntes. A sore slaunder (saye they) grewe therupon, and so greuouse a scysme as was neuer afore in the churche for any kynde of heresy, and all vnder name of re-

Actes.

Scysme

lygyon. Very fewe or none were founde chaste in the churche, after that constytucyon was once publyshed, some counterfetynge a clennesse for lucre and promocyon only, some dyssemblynge. some boastynge, some spendynge, and some bedynge periured, turnynge marryage into secrete whoredome, and honest spusynge into most vyle buggery. By this occasyō (saye they)

Seducters.

arose in the churche peruycyouse teachers, auertynge the people by their profane noueltees, from the Christen synceryte and doctryne of the Gospell. Thys horryble Hyldebrand the great patryarke and first founder of the ordre of prodygyouse buggerers, otherwyse called buwpynge malsmongers, notwythstandynge hys vnreligyouse constytucyon for others

others, yet kepte he Maude the ducheſſe of Lorayne, whome he for that purpoſe Maude.
dyuorced from her ſeconde huſbande Azon the marques of Eſten. Their occuppynges were *furtiui complexus* (the ſtorye ſayth) imbracynges in the darke, or ſuche cullynges whan the candale was out, as nyght not be ſeane of all the worlde. She is called in the chronycles, S. Peters denoue doughter (ſe the vnſhamefaſtneſſe of theſe holy whoremongers) *collateralis pontifici, ac nimium amans pontificem*, beynge An whore.
checke mate with the Pope, and his owne dere peramoure. And whan ſhe ſhuld dye, ſhe gaue to the Rompiſh churche a great parte of Hetruria, whych is yet called the patrymony of S. Peter. *Blondus li. iij. decade ij. Martinus, Platina, & Robertus Barnes.*

☞ Of whom it was in thoſe dayes reſpyted.

AS an apte polycye to aduaunce the clergyes eſtimacyon, augment their poſſeſſyons, and increaſe their ryches, brought Hyldebrande in thys inhyderycyon of prieſtes marryage. ffor by that A craftye
deceyptfull face of the olde wylye ſerpent, were the lecherouſe maſſynge prieſtes, monkes, chanons, and ſpeſtynge nonnes, iudged terreſtryall aungelles of the ſoyle the worlde, whan they were the very droſſe of the deuyll and poyſon of all

Resp-
staunce.

Thistpanyte. A great nombre therfore of godly men both in Germany & Fraunce, percepuynge the great abhompnacyons that wolde folowe therof, nyghtely spyll reserued both Gyldebrande the Pope, and also hys great spnode of Italyan prelates, callynge hym a cruell heretyke and authour of pernycyouse doctryne, and them the malygnaunt counsell of Sathan. This wyckednesse is wrought (saye they) not by

Sathan.

any spyrite of God, but by the only suggestyon of Sathan. For their most deuplysh decre is directly repugnaunt to the worde of God. Christ sayde, that nomans can awaye with that sayenge, saue they to whō it is gyuen. S. Paule had no commaunde ment for virgynyte. The Apostles wolde not requyre it, the olde counsels durst not

Marryage.

attempt it. But alwayes was marryage free to them that could not refrayne. What meane these hypocrites than to compell naturall men by force of tyrannye to lyue the lyfe of Angels, whych is a thynge impossyble to their weake nature. By thys cruell constytucyon they make open the way to all fylthynesse in the flesshe. If they wyll haue such mynysters, lete the earthe them from heauen, for in the earth they are not to be had. Thys was the clamour

Angels.

of them whych in that age feared God, & doubted the mysteries of Antichrist. Lambertus, Sigebertus, Vrspergius, Nauclerus, & Robertus Barnes,

Gylde

Hyldebrande made the church a full Sodome.

NO small commendacyons hath thys sorcerouse monke and vicar of the deuyll, among the hystoryanes and chronycle writers after his tyme. As were Otho Frisingensis, Platina, Stella, Sabellicus, Blondus, Bergomas, Aeneas, VVicelius and suche other. He is magnyfyed aboue the starres for his rebellyouse treason and tyranny agaynst the vertuouse emprour, & holden of them for a most earnest, myghty, and constaunt defender of Antichristes ryled kyngedome, whyche they call holy churche. Thys maistre of myscheefe and organe of the deuyll, brought by that meanes, the mynysters to an ydelnesse, and defyled the church with most execrable buggery. Amonge all his canon lawes and synodall constytucyons, he gaue out no commaundement that prestes shulde do no lecherie, nor yet get chyldren, but only that they shulde not marry. And thys was to put in full practyse, that God had afore premouyshed hys churche of, by his sonne Jesus Christe, by hys holye Angell, & by Johan hys electe Apostle, thre able wytnesses, Apoca. i. That is to saye, the great cytie whych is called a spirytualte, and is the churche malygnaunt, shulde be in effecte, a verye Sodome and Egypte, Apoca. xi. Of necessyte myghte that be no fable, y

Lopcar.

Holy church.

Marryage.

Mynisters. was of so able witnesses vttered afore hande so earnestly. Some therfore must haue fulfylled it, no remedy, and none so effectually as thys hellysh sodomite Hyldebrand, by forbyddynge of matrymony in hys clergy, and by deifyenge the Eucharistycall breade. These .v. popistes thekely made the Romysh churche a Sodome and an Egipte, by dyssemblynge bowes and a counterfet prestehode. How nondryes anon after were buylded, bopes, apes, and bytches proupded, to qualyfie the brethe heates of these holy buggerers, and to saue ye outward shyne of their boasted chastyte, it requyreth further processe to be declared.

Prouysyons.

Of Marryed prestes are dapted wyth a bulle.

Roger Houeden plainely reporteth it, in the first boke of hys chronycles, that the clergy contemnynge the byshop of Romes malycyouse thretteynges, chose rather to dwell styll vnder hys great curse, than to leaue their maryed wyues. Thā practysed the sayd bishop to vexe them and to ponnysh them by others, as testyfieth Mathew of Westmynster in the thyrde boke of hys flowres of hystoryes, procurynge the commen people to be the instrumentes of his tyrannye. That he myght the more fearcely chastyse them (sayth he) and so vtterly depue them from the embracinges of their wyues, he forbad the

Prestes.

Tyrānye

the lape people to heare their wasses, and charged them spnatly to destrope their spunges, by thys bulle folowynge. Gregory the Pope, otherwyse called Hyldebrãd, the seruaunt of the seruauntes of God, sa- A bulle.
deth the Apostles blessyng to all thẽ with-in the-kyngdomes of Italy & Germany, that shewyth their true obedience vnto S. Peter. If there be any prestes, deacons, & subdeacons, that shyll wyll remayne in the synne of fornycacyon, we forbyd them the churches enterauunce by the omnypotent power of God and by the authorite of S. Peter, tyll tyme they amende and repent. But if they persyst in their synne, we Masses.
charge that none of you presume to heare their seruyce. For their blessyng is turnd into a curse, and their prayer into synne, as the lorde doth testifye by hys prophete. I wyll curse your blessynges &c. Thys bulle hath Speed in Durham, and Roger Houeden, the one in the seconde & the other in the first boke of their chronycles, besydes other wryters.

The lape people worshyppeth the beast and hys Image.

Moche good stuffynge is in thys Purpos-
bulle, whan it iudgeth marryage terously
a fornycacyon, condemnynge it by S. Peters authorite, whose doctryne in thys daye both alloweth it and com-

mendet hit for a state of ryghteousnesse, rō
parynge the marryed persones to Abrahā
and Sara. i. Pet. iij. Mepther is the bles-
synge of any man turned into a curse, or his
prayer into synne for marryage, but rather
for seducynge of Gods people by superſti
Decey- cyons and hypocresy, wylfully resystynge
uers. the holy ghost, Mala. ij. & Psal. cxiij. as in
thys bandy bulle maker and hys other bul
lysh begles, whose blasphemouse actes are
wele knowne. R adulphus de Diceto sayth in
hys Image of stoxes, that in the yeare of
1075. our lorde. a M. and lxxv. thys terrybletur
moylynge agaynst prestes marryage, gaue
more occasyon of blasphemouse slaundre,
than euer ded heresy in the church. For by
that meanes (sayth he) the laye people con-
Contept tempned holy orders, they reiected eccle-
syastycall subiectyon, and abhorred ỹ mi-
steryes of God. They despysed the prest-
hode of their curates, in fury & madnesse
they brent their tythes, & trode vnder their
fylthy fete their consecrate hostes. Thus
honoured they the fowle beast and hys y-
mage, Apocal. xiij. Vnt thys gaue a great
raple to Antichristes proude and ambycy-
Anti- ouse reigne, as hereafter shall apere. Tho-
christ. mas Rudborne and Mathew of Weſt-
mynstre sayth, that in the nexte yeare folo-
wynge was a terryble earthquake with a
certen blusterynge noyse ouer all England,
wherby God declared to the worlde hys

anger

anger for suche exce dyng wyckednesse, as he hath done other tymes more, at the latre daye to be reuenged vtterly.

☞ The treason of prelates and extorcyon of bysshop Walter.

BYshoppes, abbotes, and prelates of the Englysh brode, not haupng Wylliam conquerour a bynge to their myndes, caused it by sytle and sytle to be noysed a broade amonge the people, in the seyd peare of our lorde a M.lxxb. how it neither stode with reason nor yet with conscyence, that a bastarde or mysbegetten man, as he was, shulde haue the Englysh nacyon in gouernaūce, what thoughe they had afore with all practyses possyble assysted hym to the same. Wherupon greue wonderfull commocyons in dyuerse quarters of the realme, specyally at Northeyh, Herle, and Yorke, thre great earles, Rauke Roger, and Waldeof, applyng the rude cōmens in that rebellyon, whyche prouoked hym to shewe double hatred to the Englysh nobilyte. The next peare folowyng, as the earle Waldeof of Northumberlād, was worthely depryued and at Wynchestre bybeaded for the same, Walherus a lecherouse monke & ambycyouse prelate, not syndynge hymselfe satisfyed with the ryche bysshoprych of Durham, bought thā of the kynge that earledome, to augment hys pompe, possessyons, and vayne glorye-

Wylliā 1075.

Rebellyō 1076

Walker

ouse

ouse dyguite. He brought thyder a swarme of dyell and lascyuyouse monkes out of other partyes, thynkynge therby to be ewt with God, and with their howlynge and mawlynge to pacyfie his anger, what mischefe so euer he had done afore. But se what folowed about .6. yeares after. ffor his outragyouse oppression and tyraunye, the commens fell vpon hym, and slewe both hym and an hundred of hys best me. *Simeon Dunelmensis, Henricus Huntendunensis, Matthæus Paris, Rogerus houeden, Thomas Rudborne, & alij.*

Satisfactyon.

1080.

☞ The monkes dyspossesseth the prestes at Durham.

Durhã.

After hym succeded in the bysshoprycke, one Aylipam an abbot, a man of more wordes (ꝑ storp sapth) than of godly wytt. Thys prelate (as Symeon wryteth in *chronicis Dunelmi*) persuaded the kyng that the prestes of the church of Durham were vycyouse lyuers, because they had wyues and wold not leaue them, and that bysshopp walkers monkes were the holye Ghostes chyldren & most ꝑfyt to kepe S. Cutbert, bicause they were wyueles watchemen. He reyted vnto hym by the chronycle of Bede and by other olde writynges, that from the tyme of Aydanus their first bysshop tyll the vyolet slaughter of the Danes, it had bene pos-

Reason.

sessed

ſelled of monkes. The kynge not muche regardynge the matter, bad hym conſulte with Pope Hildebrande, as he reſorted vn to hym to Rome for hys confirmacyon, as all biſhoppes were than confirmed by the great Antichriſt of that ſynnefull ſynagoge. The whyche ones perfourmed to hys mynde, he returned home with Hyldebrandes commyſſyon. And in the yeare of our Lorde a.M. and lxxviii. obtaynynge therwith the whole conſent of the prelates in the kynges parlement at Weſtmynſtre, he droue the marryed canons & their wyues out of hys cathedrall churche of Durham, and placed dyell monkes in their rowmes, to kepe Saint Cuthbertes ſhryne, vntyll hy deprynynge them of all poſſeſſyon. *Rogerus houeden, li. i. & Polydorus, li. ix.* Other prelates anon after ded wurke the lyke, in dyuerſe other quarters of the realme, and fylled all the land with the ſecrete occupyenges of wycked Sodome and Gomor, as wele apered in their laſt vyſytacyon in our tyme, the regeſtre yet remaynynge.

Confirmed. 1083. Kepers.

¶ The vyſyon of Boſo, and acte of Toſtins chaplayne.

IOHAN Capgraue reporteth in Saint Cuthbertes lyfe, that one Boſo a knyghte, was rapte or deprined of all maner of felynge, by the ſpace of more than two dayes. And in the thyrde

Boſo.

thyrde dape, as he was commen agapne to hym selfe, he instauntly desyred to be confessed to the prpour of Durham at ỳ tyme called Turgotus, to whome he declared what bysyons he had in that wonderfull traunce. He behelde (he sayd) on the one syde of helle, all the monkes of his abbeye gopnge sadly in processyon, & on the other syde a sort of wanton gpglot wenches, reioycinge in fleshely delyghtes and vncomely entycementes. He sawe there also in a darke desolate place, an hygh howse all of pron. And whyls the doze therof oft tymes opened and speared agapne, at the last he behelde Wyllyam their bysshop, which had bene Hildebrādes commissyoner, puttynge fouth hys heade & callyng for Godfrey the monke, whych was at that tyme the generall procurator of hys whole dyocese. And thys was iudged a token, that they two shulde not lyue longe after. He what noble successe thys decre of Hildebrande had here in thys realme. The wyfe of Tostius sumtyme earle of Northumberlande, called Judith, gaue many ryche ornamentes about the same tyme, to S. Cuthbertes churche. Thys lady had a lusty chaplayne, whych commyng of deuocyon to Tynmouth abbeye, to se the translacyon of the body of S. Oswyne kyng & martyr, as martyrs went than, could within the towne haue no lodgynge for the exedynge

Turgotus.

Wyllyam

A token.

Pylgrymage.

erdyng reſort of people ꝑ thyn was there. Howbeit vpon acquayntaunce he founde ſuche fauer, that a bed was prepared for hym within the parryſh churche. And bycauſe he thought it not pleaſaunt to lye a loue, he compaped in a wenche in the darke to kepe hym company that nyghte. But as he began to fall to hys accuſtomed nyght worke, all the whole churche moued (ſtorp ſayth) as it wolde haue fallen vpon them. Wherby he was than compelled to leaue hys occuppenge. *Ioannes Capgraue in vita Oſwini martyris.* Prieſt lyke.

☞ The myracles of Lanfrancus the archebyſhop.

LAnfrancus the archebyſhop of Canterbury, helde a ſynodall counſell at Paules in London, in the peare of our Lorde a M. and lxxvi. Where as it was enacted by their cõmen conſent, that byſhoppes from thens forth ſhuld ſytt in counſels & parlementes (by lyke they ſtode on fote afore with cappe in hande) & that they ſhulde generally remoue their ſeates from the meane byllages to the cyties of name (as ſome had done afore) to apere more notable, and to augment their autorꝑte and fame. Was not thys a great ſtudy (thynke you) for the Chriſten commen welthe. Thus clome they vp from one degree of pryde to an other, tyll they became here in Englad lyke their father at Rome, exaltyng 1076. Pryde.

exaltynge themselues, as S. Paule prophe
cyed of them, aboue God and hys Christ,
ii. Thes ij. Thys Lanfrancus ỹ next yeare
after, made one Paulus a ponge monke of
1077. Cane in Normandy, the abbot of S. Al-
A bastard. bons. This Paule was his nephew, some
saye, hys sonne, whych is all one amonge
the Italyane prelates (as he was one) sa-
ynge that nephew is a name more spirp-
tuall. Other great myracles thys Lanfrā-
cus ded in hys lattre age. At Canterbury
he enryched the monkes with great lan-
des, sumptuouse buyldynges, and with
precyouse ornamentes. He repared their
temples, & appoynted straunge worshyp-
pynges. He wonderfully augmented the
Lanfran cus, pryde here of the clergye, & fynally buyl-
ded ij. great hospytalies for pylgrymes, to
encreace the dayly pdolatrye, whych thi
began to spryng. *Simeon Dunelmensis. Mat-
thæus VVestmonast. Matthæus Paris, Ranulphus Cestrēsis, Rogerus Cestren. Thomas rud-
borne, Ioannes Capgraue, Fabianus & alij.*

☞ Of Osmunde the byshopp, and
of Salysbury vse.

Osmundus was a man of great
aduenture & polycye in hys tyme,
not only concernynge roberyes,
A warr- but also the slaughter of men in the war-
rour. res of kyng Wyllyam cōquerour. Wher-
vpon he was first the grande captayne of
Saye in Normandy, & afterwardes earle
of

of Dorsett and also hygh chauncellour of Englande. As Herman the bysshop of Salisburye was dead, he gaue ouer all and succeded hym in that bysshoprych, to lyue, as it were, in a securyte or ease in hys lattre age. ffor than was the church become Iesabels pleasaunt and easy cowche, Apoca. ij. hys cauels were not so fyne in the other kynde for destruction of bodyes, but they were also as good in thys for destruction of sowles. To obscure the glory of ỹ Gospell preachynge, and augment the fylthynesse of Idolatry, he practysed an ordynary of Poppysh ceremonyes, the whyche he entytled a Consuetudynary or vsuall boke of the churche. Hys fyrst occasyon was thys. A great battayle chaunced at Glastenburye, whyls he was bysshopp, betwene Turstinus the abbot and hys monkes, wher in some of them were slayne, and some sore wounded, as is sayd afore. The cause of that battayle was thys. Turstinus contempnynge their quere seruyce, than called the vse of Saint Gregory, compelled hys monkes to the vse of one Wyllyam a monke of ffiscan in Normandy. Vpon thys Osmundus deuysed that ordynary, called the vse of Sarum. Whyche was afterwardes receyued in a maner of all Englande, Irelande, and wales. Euery syr Sander Slyngesby had a boke

1077

Blasphemer.

1083.

Osmundus.

a boke at hys belte therof, called hys pos-
talle, contaynynge many superstycyous
fables and lyes, the testament of Christ set
at nought. ffor thys acte was that brothell
Canonysed. bysshop made a Poppish God at Salisbu-
ry. *Guilhelmus Malmesburiensis, Randulphus,*
Rogerus, Capgraue, Houeden, & alij.

☞ Of Kentredus a preest, whych
was gelded.

1087. An acte was made in ỹ yeare of our
loorde a.M.lxxxvij. by kyng Wyl-
lyam conquerour, that who so euer
were founde steelynge of dere, he shuld lose
one of hys eyes, and he that was detected
ded in rauyshynge a woman, shulde lose
both his stones without redempcyon. This
hath *Henricus Huntendunensis, li. vi. Ran-*
dulphus Cestrensis, li. viij. ca. liij. Rogerus Cestren-
Kentredus *sis, li viij. & Iohannes Treuisa.* Not many ye-
res after, a preste called Kentredus was ta-
ken in the Ile of Angleseye by the Englysh
captaynes, and gelded, some saye, for offen-
dynge the statute, thoughe ỹ monkysh chro-
nicles fayre otherwyse interprete that mat-
ter. By reason of this and many other lyke
examples (for he was not alone in that ma-
ge ye maye be sure, whan they were so
straytely seperated from women) the
Exemp- clergy sought busyly to be exempted from
cyon. the laye or secular power, & in tyme made
lecherie a spirituall matter, to haue the cor-
rectyon therof in their spirytuall courtes.

I thynke

I thynke the deuyll was neuer more craf-
ty than they haue bene, to ſhadowe their
ſylthie enormyteers by a vayne ſhewe of
holynelle, whyche is playne hypocreſy.
But how ſo euer they proſpered in thoſe
dayes, the nobylyte and commens of this Nobylyte.
realme were wonderfully oppreſſed (Ma-
thew of Weſtmynſtre ſayth) ſo that both
noble men and gentyll men of the Eng-
lyſh blonde, depryued of their poſſeſſy-
ons, and beynge aſhamed to begge, were
with their chyldren and famylyars, com- Robe-
pelled to ſpoyle and robbery, whan hun- ryes.
ynge wolde no longar leaue them. Of
thys preſte Beuredus, writeth Simeon,
Henry Huntendune, Ranulphus, Houedē,
Johan Capgraue, and ffabyane.

¶ Preſtes payed a tribute
for their wyues.

WIche a do had kynge Wyllyam
Rufus with Odo the proude by-
ſhop of Bayon hys vncle, which Stry-
was alſo earle of Kent, with Egelwinus gers.
the byſhop of Durham, with Raufe the
byſhop of Chicheſtre, and with other lyke
heady prelates, ſpecyally with Anſelme,
whome of a beggerly monke he had made
archebyſhop of Canterbury. The ſayd An-
ſelme ſought otterly to depryue hym and
all hys ſucceſſours, of the moſt parte of
prelates, or makyng of byſhoppes and ab- Anſelme
botes within hys own realme, labourynge

to turne that autorite from the lawful power of Chriſten princes, to the vſurped miſdictpon of the proude Rompiſh byſhop, as it anon after came to paſſe, for ỹ whych he was worthelp erpled this realme. This kyng Wyllyã Rufus, partly of pꝛtie but chefely of couetouſneſſe (for he had thã ma up buſidpnges in hande) permytted the Wpues. preſtes for an pearly trybute, to holde ſtyll their wpues in ſpyght of the prelates, ſpecyallp in ſuche dpoceſes as had monkes than to their byſhoppes, whych ſtrangh tip had commaunded Hyldebandes wpcked conſtytucpon to be obſerued, that no preſte haupnge a wyfe, ſhulde holde hys benefyce. Raufe the byſhop of Chicheſtre 1097. than ſtode up lyke a pꝛatyman, & not only reſiſted the kynge for takynge that trybute, whych lyke an adult conſtpenced by pocrpte he called the ſyne of fornycacpon, but alſo he withſtode his officers, ſtoppynge up the churche porches with great ſtakes, thornes and bpres, and interdpctynge the temples. But whan the gen Tribute tyll kynge had ones gpuen hym that trybute for hys owne dpoceſe, he coulde take it wele ynough, and make no great noyſe therof. *Guilhelmus Malmeſburienſis, li. ij. de pontificibus, Ranulphus li. vij. ca. ix. Rogerus li. vij. & Fabianus.*

Harpaunce amonge

bilhop

bysshoppes for marryed prestes.

A Lytle afore, that is to saye, in the yeare of our lord a M. and xc. a sore contencyon had bene amonge the bysshoppes. They that had bene prestes and no monkes favourably permytted the prestes to remayne with their wyues in their dyoceses, at the least (sayth Roger of Chestre) some of them helde their peace and wolde not se them. The other sort whych had bene monkes, vexed them, troubled them, and most greuously moested them, depryuynge them of their lyuynges, and most cruelly bamyshynge them out of their contreys. ffor the which byolence, some of those byshoppes that had bene prestes, thrust the monkes out of their cloysters, and put in secular prestes, as they called them in their rowmes. Of this bande or factyon was Walkinus the byshopp of Wynchestre the chefe doar or begynner, haunynge the kynges agrement to the same. But in the ende they preuayled not. first Lanfrancus, and than Anselmus, beynge both monkes and archebyshoppes of Canterbury, and wrytynge to the Kempsh Meroth agaynst the. Notwithstandyng whan Walter was byshopp of Durham, whyche succeded Egelwinus, and had bene the kynges chaplayne,

1090. Stynegers. Walkinus.

to sppght the monkes therwith, he compel
Walte-rus. led them to leaue their frapter, to dyne in hys open halle, and to eate such meates as by their rule were forbydden them. He also caused them to be serued at the table, with women whych were not very sober, neither in aparel nor pet in gesture or cos-tenaunce. And all was to tpe out their hy-
Trpall. pocresye. But some of the (Trpthme) toke not the matter very greuously. *Guilh. Malh. i. & iij. de ponti. Ranulphus, li. vij. ca. xi. & xij. Polychronici, Rogerus, li. viij. Ioannes Troui-sa, & alij.*

¶ God by signes manyfesteth the myschefe of thys age.

Warnynge. Bt marke how God fulfylled in thys age, that he had secretly shewed afore to S. Johan the Euangelist, Apoca. vi. & viij. ffor a fore warnynge to hys electes. Many starres were seane fallynge downe from heauen in the peare of our Lorde a M. & xcv. specyally a blasynge starre in Iphenesse of a great burnyng beame, reachynge from the south to the north, a wonderfull derth folowynge, not only of vytayles, but also of the fowles fode, Amos. viij. Whych is the derpte of God and sede of salnacyō. Marke *chro-nicon Sigeberti*, Mathew Paris, Mathew of Westmynster, Roger Houeden, *Scala mundi*, and *chronicon chronicorum*. Yea, to
Starres make the matter more playne vnto vs, for

the

the fulfyllynge of those hydden scrypturs in our owne nacyon, *Radulphus de Diceto*, *Sigebertus*, and Thomas Rudborne in their chronycles, addeth thus muche to ỹ storye. Amonge the whych fallen starres (saye these autours) one which was ỹ gretest of thẽ all, semed to fall on ỹ other syde of the sea, in ffraunce, as it had bene a blasyng fyre brand. And whan the place was marked in Normandy, and dylygently sought out, the searchers behelde a fearful flutterynge and terryble boylynge in a certen water, an horyble stynkynge smoke aryssynge therof. By thys partycular fallen starre, is sygnyfyed fyrst Lanfrancus & afterwardes Anselmus. ij. Normandy mõkes & archebyshoppes of Canterbury, by whome in those dayes was all the hurlyburly, turmoyle, and change in relygyon here in England, Lanfrancus contẽding for transubstancyacyon of the Eucharystii call breade to aduaunce ydolatry, and Anselmus condempnynge the marryage of prestes and autorite of prynces for inuestynge of prelates, to sett vp sodometry & impunyte of synne in the clergye. Wherby the one was constytute the aduoctyue sonne of Antichryst, and the other the pope of England, as hereafter wyll apere. The water betokeneth the wauerynge multytude, and the stynkynge smoke the fylthie doctryne of those fallen starres.

The place.

A chãge.

Mark it

Of a lecherouse bysshop, and .6. superstitiouse erles.

symony. RObert Bloet, whyche had bene a monke of Eursham abbeye, went not thens so poore, but that he was able to gyue for the bysshoprych of Lyncolne syue thousand pounde, in the yeare of our lorde a M. xcij. after the death of Remigius. By yche he had bene abbot of the place, that he was so wele mouyed. Neuer was Orpheus, Palemon, nor Sardanapalus more expert (they saye) in the syne feates of lecherie, than he was. For Mylliam of Malmesbury reporteth, that he was *totus libidinosus*, all gyuen to sylthie lyuynge. And yet he was brought vp in the cloystre vnder Saint Benets rule, a great professour of chastyte and a worthie gouernour in that religyon. At the last he yded sodenly, and was buryed at Lyncolne, where as the church keepers were sore anoyed (they saye) with his sowle and other walking spretes) tyll that place was pourged by prayers. *Guilhelmus Malmesburiensis li, iiij, de pontifi. Ranulphus, Rogerus, Thomas Rudborne, ac Polydorus.* Whan Roger the earle of Shrowesburp perceyued ones that he coulde not syue muche longar, he sent Reynolde the prpour of Shrowesburp to Clunyake in ffraunce, for the hyrtle of holy Hugh the abbot there,

A lechour.

Spretes

1092.

1093.

that

that by ignorence of Adelyse hys wyfe, he myght for sorour of hys sowle, depart to God in the heate of hys holynesse. As muche mede had he therof (Treuisa sayth) as had Malkyn of her maydenhede, whych no man was hasty on. Hugh the olde earle of Chestre, beynge sycke vnto death in the same selfe peare, caused by the entysement of Anselme, the prestes clerely to be expelled out of the high churche of Westchestre, and the monkes to be placed there for them. So frantyck were the worldly rulers in thys age. *Henricus huntendune, li. vi. Randulphus, Rogerus, Treuisa, Fabianus, & alij.* Rewarde. Chestre.

Of bysshop Herbert, whych buylded Chrystes church at Norwych.

Thys Herbert was called by surname, Losinga, & the father whyche begate hym, was Robert the abbot of Wynchestre. But who was hys mother the story telleth not, to leaue it as a secrete matter within relygyon. ffirst was he here in Englande by frendelhyp, made abbot of Ramsepe, and afterwardes bysshop of Thetforde by flattery and fat payment, in the peare of our lorde A. M. & xci. ffor the which he is named in the chronycles pet to this day, the synderyng matche Herbert. 1091.

of ſymony, and that noteth hym no ſmall
doar in that feate. Notwithſtandyng he ſo
repented that ſymony (they ſaye) that he
went to Rome, and there reſigned vp hys
1094 rynge & paſtoral hoke to Pope Eorbanus
the ſeconde in the yeare of our lorde a M. &
xciiij. not without an other great ſumme
of monye, ye maye be ſure, for there muſt
ſome monye paſſe without readye payment. But here ye maye axe me, whye the
byenge of a byſhoprycke was ſymony in
England, and not at Rome? Wherunto I
anſwere. For in England a kynge receyued the monye, whych hath none autorye
No mer chaunt. te to meddle in that matte of byenge & ſelynge, wantyng the character or marke of
the beaſt, whych they haue at Rome, Apo.
xiij. Alſo they haue ſyberte in that genera
tyon to iudge blacke whyte, ruyll good,
ſower ſwete, and darkeneſſe lyghte, & alſo
to wurke therafter, Eſa. v. And whan he
1095. had ones returned home againe, by vertu
of Antichriſtes commiſſyon, he remoued
hys ſeate of popeſynge Chriſtes flocke,
from Thetforde to Norwyche in ỹ yeare
1096 of our lorde a M. xcvi. dyſpoſſeſſynge the
prieſtes and theyr wyues, and placynge ỹ
monkes in their rowmes, to make that
churche a Sodome. Guilhelmus Malmeſburienſis, Radulphus de Diceto, Matthæus Paris,
Matthæus VVeſtmonaſterienſis, Ranulphus
Rogerus, Thomas rudborne, iogines Eneresden

den, Ioannes Capgraue, Fabianus & alij.

¶ The robbery, spnoup, and sacrilege, of the lepd Herbert.

Testymonyes.

Dff thys bpshop Herbert, were many strainge thynges written, but yet very couertly and craftely (I thynke) to hyde the open shewe of hys vyls, because he was so great an abbeye foundar. Some there were that scoffyngly bestowed vpon hys predecessour Arkasius and hym thys texte, *Non hunc, sed Barraban, Ioan. xviij.* Not hym, but Barrabas. ffor Arkasius had translated the bpshoprych from Helmam to Thetforde, whyche were in those dayes but vyllages. But he trãslated it frõ thẽs to Norwych, whyche was a famouse towne, and of great occupyenge. An other sort gaue thys texte, by the waye. *Amice, ad quid uenisti? Mathe. xxvi.* ffrende, wherfore art thou come? Thus spely they compared hym to Barrabas and Judas, whych both were theues, *Malmesburius, Ranulphus, & Treuisa.* Moreouer a Poete or versyfyer of that age, made these verses of hym.

Norwych.

Al monstre.

Surgit in ecclesiam, monstrũ genitore losinga,
Simonidum secta, canonum uirtute resecta.
Petre nimis tardas, nam Simon ad ardua tentat,
Si præsens esses, non Simon ad alta uolaret.
Proh dolor ecclesiæ, nũmis uenduntur & ære,
Filius est præsul, pater abbas, Simon uterq.

Quid

Quid non speremus, si nummos possideamus?

Monep. Omnia nummus habet, quod vult, facit, addit, & aufert.

Res nimis iniusta, nummis sit præsul & abba.

CA monstre is vp, the sonne of Losinga,
Whyls the wwe seketh, Symony to slea.
Peter thou slepest, whyls Simon taketh tyme,
If thou wert present, Symon shulde nod clyme.
Churches are pyrsed, for syluer & golde,
Symo- The sone a bishop, ỳ father an abbot olde.
nets. What is not gotten, if we haue ryches set.
Monepe obtayneth, in euery busynesse.
In Herbertes wape pet, it is a foule blot,
That he vp symonye, is bythop & abbot.

Guilhelmus Malmesburiensis. li. iiij. de regi-
A dewyll bus. Great sute made the monkes of Mo-
wych, to haue had thys Herbert a canony
sed sayne But suche impedimentes were
alwayes in the wape, that it coulde not be
obtayned.

¶ Other anoynted prelates of the same race.

Simon. SImon the hygh Deane of Lyn-
colne, occupyed that rowme not
without a cause. ffor his father
Robert Bloet, was ỳ lecherouse bulle, by-
shop I shuld saye, of that large dyocese.
This Simon was a lusty blonde (ỳ story
sayth) as good a treadyng cocke as euer
was

was his father, with steme lokes on both
sydes, as proude as a peacock. *Henricus hun*
tendunensis in libro de contemptu mundi, Ra-
nulphus in polychronico, & *Guilhelmus Hor-*
man in fasci rerum Britannicarū. It is also re-
ported of *Radulphus de Diceto*, in his chro-
nycle called *Imagines historiarum*, that Ro-
bert Peche the bysshop of Chestre, Couen-
tre, and Lychefelde, begate Richarde Pe- Richard Peche.
che the archedeacon of Coueutre, whyche
afterwarde, as reason was, succeded hys
father as bysshop in the same dyoceses by
inheritaunce. *Radulphus præfatus*, *Guilhel-*
mus Malmesburiensis in opere de pontificibus,
& *Guilhelmus Hormā in abreuiatione eiusdē*.
The thyrde example wyll I here bryng in,
though it chaunced longe afore, whych I
haue left out in the first part of my bota-
rres. Ethelwolf the sonne of kynge Eg- Ethel-
bert, was professed a monke at Wyncho- wolf.
stre, and receyued the ordre of a subdea-
con vndre bysshopp Helmestane. After- Abishop
wardes ascendynge from one degre to an
other, he was constytute bysshop of Wyn-
chestre, and a Cardynall as some chrony-
cles hath, about the yeare of our lorde. viij
hundreth and iij. By dyspensacyon of Po-
pe Gregory the fourth, he reygned kynge 803.
after hys father, and marryed Osburga hys owne butlers doughter, by whom
he had foure sonnes, whyche all reygned

kynges

kynges after hym and one doughter. In the tyme of hys monkery, afore he was marryed, he begate a bastard called Adelstane, whome he made vnder him the duke of Westsaxons, *Rogerus houeden, Matthæus VVestmonasterienſis, Henricus Bradſha, Iacobus Mayer, & Ionnes Seuyſh.*

A bastard.

¶ Of Wulstane the myldegotten bysshop of Worcestre.

Wulstane.

WOulstanus ỹ canonyzed bishop of Worcestre, had a monke of that abbeye to hys father, called Estanus, and a nonne not farre of to hys mother, that was named Wulgena. By bishop Brithegus was he made a monke, & so was sent fourth to the monastery of Peterburg, to be instructed and so brought fourth in the pdel rules of monkery. Whã it came to passe that he was ones bysshop, muche loue (they saye) he had of lasye women, and yet lyued alwayes a virgyne, whych is a matter very harde to be beleued. The pontyfycall ryng wherwith he blessed the stretes in stede of Christen pura chyng, he wolde neuer put from him, no, not at hys very death, but commaunded it to be buryed with him (I thynke) to bleſſe therwith, whan he shulde aryse at the latter daye. *Matthæus paris, Guilhelmus Malmeſburienſis, Ranulphus, Rogerus, Radulphus de Diceto, Thomas Rudborne, Ioannes Capgraue & aly.* Olde wyues in Worcestre shyre,

Louers.

to bleſſe.

by the

by the helpe of pole headed monkes, to whom paraunenture they had bene bawdes, practyſed vpon the Ethymology of hys name a moſt shamefull and folyſhe fable, whych yet remayneth amonge them. Hys father (they ſayde) wyllyng to haue ado with hys mother vpon good frydaye, and she not consentynge therunto for the dayes sake, was compelled to leaue his begettynge vpon a stone, which she fyndyng there & lamentynge the losse therof, wrapped it vp in a locke of wolle, and so norysshed him vp vnderneth her arme hole. By this meanes (they ſaye) he was first called Wollstone. Thys had bene a straunge begettynge of a chylde, but yf it was in monkery, whose wayes were not in that wurkynge, ſythe other meanys wayes. O moſt prodygyous ſodomptes, how haue ye illuded the ſymple with hypocreſye and ſpes.

A fable.

Wollſtone.

Of Steuen Hardynge and hys Lyſtraues.

Steuen Hardyng was first a monke of S. Benets erroure, ordre I ſhuld ſaye, at Sherborne not farre from Salysbury. Thys man to ſpredde abroade the braunches of hypocreſye, went from thens into Scotlande, and so fourth into Fraunce and Italye tyll he came to Rome. We reade not all thys tyme that euer he taught any Chriſten doctryne by the godly office of preachynge or yet of wry-

Harding

tynge,

A pplgrymr. tynge. But after he had vysyted Rome and wandered ouer all Italye (muche good stuffe ye maye thynke, he gathered there) he returned into the prouynce of Burgundy, and there made hymselfe a moube a gayne. Yet was he not so quyeted (marke the subtyle worlynge of Sathan) but he toke with hym a certen of hys ydell companyons, and fled into the wylderneffe of Cistercium, and there he began the wycked secte of Cisteaux, otherwyse called the whyte monkes, to be noysed abroade a newe authour of relygyon. And thys was in the yeare of our lorde, a. M. C. xcviii. It remayneth yet to the glory of Englande (sayth Wyllyam of Malmesbury) that the ordre of Cisteaux was firste begonne by an Englysh man. *Vincentius, Antonnus, Houeden, Capgraue, Bergomas, Aegidius Fabri, Thomas Scrope, Ioannes Paleonydorus, ac Polydorus Vergilius de inuentoribus rerum.* Of the ambycyon, lecherie, and couetousneffe of thys abhominable secte, and how it came firft into Englande, I wyll shewe more at large hereafter. About thys tyme arose other sectes of perdycyon, as the Grandimontenses, Tanaldenses, Cartuspanes, darke nilye brethrene, Rhodyanes, Templers, Hospytelers, Premonstrates, Josephytes, and others, with innumerable swarmes of their

Cisteaux. 1098.

1135. Sectes.

lapsye leane locustes, creppynge slowly out of the smoky bottomlesse pytt, Apocal. ix.

¶ Crane sentences, declarynge the malyce of thys age.

Wernerus Rolewinke, a Charterouse monke of Colepne, thus reporteth in hys wurke called *fasciculus temporum*, that we commynge after shulde marke therof the daunger. A wanton tyme (sayth he) beganne about the yeare of our lorde a thousande, and so followed on. ffor than the Christen sayth bery muche decayed, vtterly declynynge from her accustomed strengthe and olde manlynesse, to a feble saynt folowyng, as mayde Hildegarde sheweth in her prophecye. ffor in many regyons of the Christiante, were the ryghtes of the church polluted with mennys inuencyons, and the sacramentes wyth sorcerys defyled, the mynisters becommynge both sothsayers and coniurers. So that many thought, and not without cause, that Antichrist was than in full power. Benno sayth also in ỹ lyfe of Hilbebrand, that the relygyō of the clergy was none other in those dayes, thā a very treason or vtter betrayenge of the worldely gouerners, to maynteyne their insacyable ambycyon, couetousnesse, & lecherie. Thus were ỹ golden calues had in

fasciculus

1000.

Sorcerys.

honour

houdur in that age (sayth Wernerus) mea
nynge the glytterynge prelates, And the
other sort slayne or vyll handeled, by them
vnderstandynge ỹ true symple preachers,
as was Berengarius, Wyclefe, and such o-
ther lyke, impugnynge their newe ydola-
1094 trees. Johan Lapgrane writeth, ỹ a great
reformacyon (a dyffermacyon he shulde
haue sayd) was than in the Scottish chur-
che, by procurement of quene Margarete,
whych was an Englysh woman borne.
What changes were here in the church of
Englande, I haue ỹ, wyll hereafter more
plentreously declare.

¶ Hildegardes prophecy, with other notes and examples.

IN the yeare after Christes incarna-
cyon a thousande and an hondred
1100. (sayde mayde Hyldegarde) the Apo
stles doctryne and fervent rightwysnesse,
whych God had planted in the faythfull
Christyanes, begonne to go backe and to
chaunge, as it were, into a doubtfull stag-
gerynge. But that womanly or feckle tyme
wyll not so longe endure, as it hath bene
in dreadyng, Vincentius, li. xxix. ca. xxi. And
Iacobus Meyer in chronicis Flandriæ, sayth, ỹ
in the yeare of our lord a M. and xcbi. ava-
1096 rice, ambycyon, and lecherie, so strongely
toke place in the head rulers of the clergy,
that scarse one coulde be found out amoge
them

them to reſyſt the wycked, by the ſwerde of the ſpyrete whych is the worde of God. Many ſtarres than ſemed to fall frō heauen. Sigebertus ſayth, Realyte they iopned to their ſacramentall breade, to make the people beleue it to be Chriſtes naturall body. Realyte.

They ſet vp ſcole doctryne and the Popes canō lawes, ſophyſtycally to maintayne all fylthie ſuperſtitions. Commenly they diſputed with cheanes and impriſonmentes, to terryfye their withſtanders. Mathew of Weſtminſtre ſayth, that Paulus the abbot of S. Albons, folowyng the fotſteppes of his father Lafrancus, was than here in [illegible] a moſt buſy doer, for ſo muche as he [illegible] ſtraunce, and Italye, the greate [illegible] of men folowed [illegible] af Berenge [illegible] ſayth Henry the [illegible] than hanging the [illegible] and he beyng buſie him a wol[illegible] ſumer. Thoſe hypocrytes deceyue the, for they inſtruct not the multytude. They ſeke not thyne honour, but deaye it. Vnder the colour of ſayth, they prepare the ſnares of decept, whyls they preferre the tradycyons of men to Gods holy commaundementes. *Adelboldus Traiectenſis in vita Henrici Cæſaris.* Paulus. Deceyuers.

The ſyxt ſyte of Anſelme with hynge Wyllyam Rufus.

1094 Anselmus a Normandy monke, at the instaunt requeſt, labour, and longe ſute of the clergye, was conſtytute archebyſhopp of Canterbury, by kynge Wyllyam Rufus. The reaſon why he was of our prelates afore all others preferred to that dygnyte, was thys. They perceyued in hym great coppe of learnynge, pregnancy of wytt, a ſtought ſtomake, a boldenelle vnſhamefaſt, an aduenterouſe and ſolehardy head, and a face without baſhefulneſſe. Wherupon they thought hym a man moſt mete to withſtande the kynges procedynges, whych were in thoſe dayes nothynge to their contentacyons. For kynge Wyllyam was ſuche a man as wolde not in many poynctes agre to their horryble ambycyon, auarice, & incontynencyes. Wych than they vſed without all ſhame. He ded not muche fauer the churche of Rome (Mathew Paris ſayth) becauſe the holy prelates were ſo vnlacyably gyuen therto ſylthie lucre. Suche indygnacyon he had agaynſt the Pope, by reaſon of the ſcyſme, whyche than was at Rome, that he in hys parlement enacted it, that none of hys ſubiectes ſhulde thyderwarde repayre vnder forfeture of body and goodes, or els vnder payne of perpetuall exyle. They coulde not be Peters yeares (he ſayd) that ſtudyed ſo muche for couetouſneſſe

Anſelme

Kynge Wyllyā

yeares

touſnelle. Neyther ſhulde they ſeme to holde hys power, whose vertuouſe lyfe they had not in practyſe. Concludynge that the byſshop of Rome neyther had nor yet ſhulde haue any thynge to do in hys realme. He alſo reſtrayned the Rome shott, ffaryane sayth. Wherupon Anſelmus iudgynge the kynge a ſcyſmatyke, a rebell, and a tyraunt, obſtynately withſtode hym to the very face lyke a ruffelynge rouer. ffor the whyche he was reckened a traytour, as he was wele wurthie, the other byſhoppes holdynge their fyngars in their noſes. *Matthæus Paris, Guilhelmus Malmeſburienſis, Radulphus de Diceto, Ioannes Capgraue, & Ioannes Scuyſh.* Anſelme

Of ffyne conueyaunces of theſe wylye wormes.

It was no longe tyme after that, ere the byſshop of Rome had knowledge of this matter by ſecrete maſſengers, as the clergy hath euermore had their betrayers of prynces. Wherunto he made this wylye and foxily aunſwere. *Dum furor in curſu eſt, currenti cede furori.* Whyls furye is in courſe, gyue place to it, as though he wolde at layſer recompence it, whan he ſhulde ſe hys tyme. The next yeare after was Gualtherus Albanenſis a byſshopp Cardynall ſent into Englande Sppes. 1099.

from Pope Urbane the second, bryngyng with hym the metropolytall mantell of Anselme, to augment hys cockysh autorite. Thys Gualtherus craftely pacifyed ỹ wrath of the kyng, and colourably or dyssemblyngly reconcyled both Anselme and the Pope vnto hym, only to serue ỹ tyme. Anselme from thens fourth shewed a mery countenaunce (Mathew Paris sayth) to cause kyng Wyllyam to thynke that he bare hym no dyspleasure, but had forgotten all iniurpes. O most craftye foxe. Anon after vpon thys dyssymulacion, he axed lycens of the kynge to go to Rome wyth thys Cardynall, whych he very prudently denyed hym for doubt of wronge appellacions and increace of scysme, vnlesse he wolde go & nomore returne agayne. For there was no cause why he shulde go thyder, haupnge hys pryuates palle brought to hym, vnlesse it were to wurke some secrete myschefe, as he ment no lesse by these fyue colours of decept. Than played he the part of a trapterouse renegate ryght out, flepnge out of the realme without lycens. All thys hath Mathew Paris in the seconde boke of hys chronycles, and Radulphus de Diceto.

Falsehede.

A trapteour.

☞ An other fytt of Anselme with kynge Wyllyam Rufus.

Marke the arrogaunt spyrite of Antichrist in this obstinate Anselme.

In a bitter malyce he sodenly departed frō the kynge, not takynge hys leaue as became a good subiect. To Canterburp he rode in poste haste, and so forth to Douer, pryuely to steale a passage ouer by nyght, more lyke a theefe than a true man. But where was than hys kynges obedyence, accordyng to thys doctryne of Paule? Let euery sowle submyt hymselfe to the hygher power. ff or who so resysteth that power, resysteth the set ordinaunce of God, Ro ma. xiii. Thys was farre frō our Anselme. Se now what folowed therfore. Whan thys packynge was ones knowne & detected by secrete spyes, the kynges officer Wyllyam Warelwast preuented the passage, searchyng by the kynges strayght cō maundement, all hys trusses, coffers, males, bowgettes, sackes, satchels, sleues, purse, napkyn, and bosome, for letters and for money, and so lete hym go lyke a vagabonde, all hys goodes seased as a forefeyture to ỹ kinges vse. Neuertheless whā he came ones to Rome, he was reuerently and ioyfully receyued of Pope Vrbane, & made lorde hygh presydent of all hys generall counsels. He persuaded the sayd Pope to take frō the temporall prynces the whole power & auctorite of makynge bysshoppes and abbotes, declarynge vnto hym, what cōmodyte and profyte he myght haue by the same. He taught hym also many other

A Sathā

A rebell.

A search

Suggest.

tyme

kyne properties and feates, how to playe the Pope in dede, and how to become a full Antichrist in length and in bredthe, in pryde and in all other vngodlynesse. Lyke Mathew Paris, and Johan Capgraue.

¶ Anselmes good deuocyon and prayer for women.

1089 Knulphus and Trewisa sayth, that whan thys Anselme was yet but a lowlyse abbot, in a certen counsell holden at Turon in ffraunce, Pope Vrbane at hys instygacyon enacted it, that the Jewysh sabbot shulde be altogyther turned to the seruyce of our ladye, and that euery daye in the weke her mattens and houres shuld be sayd of all the whole clergye. Wherin I wolde this poynt to be specyally marked of all my readers. In the responde afore, *Te deum* at mattens, & in the anteme after *Magnificat* at euensonge was thys solempne petycyon both songe and sayde. *Ora pro populo, Interueni pro clero, intercede pro deuoto fœmineo sexu.* Petyciõ

Praye for the people, be a gracyouse meane for the clergye, and make intercessyon for the deuoute kynde of women, It thys deuoute kynde had bene taken for the whole kynde of women, it had neuer bene placed so nygh the clergye. But surely it was some partycular kynde of women, that they there so bytterly prayed for, And not women.

only

vnlp of them, that gaue aultre clothes and towels, ware cādels and eches, masse gre tes and trentals, but also of them that serued their other secrete nedes, whan the na turall heates were importable. Tush, they neuer had harttes to do so great thynges, and contynually for nought, but a prouo kynge cause there was in the wape. Tru lp thys was a frendly foundacyon of An selme for prestly women, though he were not verp frendelp to their marrpage, as afterwarde shall apere. What wurthie ac tes he ded in the other .iii. counsels, at Cle remount, Baren, and Rome, the processe folowynge shall wele declare. frendly

¶ Hys craftp conuepaunce in those .iii. counsels.

IN the peare of our lorde a My. and xcvi. Orbanus helde a generall cou sell at Cleremount in fraunce, wher as by the subtyle persuasyons of Anselme, he moued the Chrysten pynces to warre vpon the Turkes and Saracenes for the defence of Hierusalem and recouer of o ther noble cyties of the holy lande, as they called it, gyuynge them a crosse to fyght vnder. And thys was chefely to occupye their idell heades, whyls they were practysynge and bringynge to passe other matters for the full establysshe ment of Antychristes regne. Neuer was there suche a knauerye practysed 1096 Practy ses.

vnder so precpouse a colour, as was thys wpnnpnge of Hierusalem. Marke it for ỹ space of more than .ix. hondred peares. ffor vnder that they brought all their false packynges to passe, dempnyshed the temporal power, wrought all their mischefes, and made themselues ryche without measure. The next peare after, to occuppe the tyme, was an other counsell holden at Baren in
1097 Apulia, where Anselmus played the man, dysputynge agaynst the Grekes for haunyng leuened breade in their communyon and for admyttynge the marrpage of prestes, though the chronicles name an other thynge. ffor Sigebertus sayth, that Michetas a learned Greke and monke of Costantynople, had written a lytle afore, *de azimis Latinorum ac sacerdotum nuptijs*, of the vnleuened breade of the Latynes and the necessary wpnyng of prestes, against ỹ blasphempes of the bysshop of Rome. In the
1098 great synode at Rome the next peare after that, was the stallynge of prelates and admyttynge to benefyces clerly take awaye from the temporall rulers by the whole consent of that counsell, at the importune calynge on of our Anselme, all lape men benge accursed that from thens forth shuld attempt it. I tolde ye afore, they wolde wonders wurke wonders, whan they were ones frō home that shulde haue cōtrouled their doynges. *Matthæus Paris, Rogerus houeden, Ra-*

dulphus

dulphus de Diceto, Thomas rudborne, Ioannes Capgraue, & alij plures.

¶ A wonderfull ouerthrowe of the temporall power.

SIgebertus, Vincentius, Mathew Paris, and dyuerſe other writers reporteth, that in theſe .iij. coũſels they both renewed & confirmed the wycked decrees of Pope Hildebrande. Moreouer they enacted that the churche, as they thã called their ſhoulynges, ſhuld be fayth full amonge themſelues, ſhuld outwardly profeſſe a chaſtyte, & be clerely exempted from the laye power. They ordayned that byſhoppes, abbotes, and preſtes, ſhulde in no wyſe receyue any ſpirytuall promocyons of prynces or kynges, neyther yet of any laye perſon, but only of the Pope for moneye, and that they ſhulde not medle with handy labours, whyche they called worldly occuppenges, but leade all theyr lyues in a ſlouthfull idelneſſe. They appoynted the laye people to faſt ỹ lent, their maſmongers and chaunelynges Septuageſime, aduent, rogacyon dayes, and quatertemper, and their whorylſh orders only to be gyuen on their faſtynge dayes. They ordayned alſo that he which robbed a prelate, ſhulde be outlawed, and he that ſtrake a preſt, ſhulde be accurſed. They decreed ỹ kyndredes ſhuld not marry to ỹ .iij. or .iiij. degre in blonde, in peyne of their great curſe,

Coũſels

for lucre

Actes.

curse, that laye men shulde bye no tythes, that none shulde be chosen bysshoppes vnlesse they were prestes or deacons afore, neyther yet any prestes sonnes admytted to holy orders, except they had bene professed monkes. All this hath Mathew Paris, *li. ij. historiæ Angloaum* Such iolye bumpges had the Babylon buylders, whyls the vnholy secrete practyses of Christendome were fyghtynge for Hierusalem amonge ỹ Turkes, they keppyng their wyues warme tyll they came sole home agayne. A conueyaunce was thys, I thynke neuer any so wylye and subtyle afore.

Monkes.

¶ Blasphemyes are vttered agaynst God and hys Christ.

IN thys lattre counsell of Rome, as in the closyng vp of the whole, they went more sharpely to worke than afore, Simeon of Durham and Roger Houeden sayth, in their chronycles. For than they gaue open sentence of excommunycacyon vpon all laye persones, what so euer they were, that shulde from thens forth exhybyte any spirytuall promocyons, bycons thereof also that receyued them of their handes, eyther yet shulde consecrate any suche receyuers. Moreouer they accursed all them that for benefyces or other promocyons shulde serue any great man, kynge,

Make spede.

A curse.

kynge, prynce, duke, or earle, of the lapte. ffor it was vnlefpuge (they ſapd) pea, they called it a thynge verp execrable and wycked, that the handes whyche were conuerted into ſo hygh wurkynge, as was graunted to no Angell, that is to ſape, to create hym wyth their croſſynges whyche created all (o abhompnable Antichriſtes) and to offer hym vp for manys redempcyon, whyche redemed all (o theues and ſowle murtherers) vnlefpuge it is (ſape they) that their holy handes ſhulde be brought to ſuche a ſlauerye, as to be ſubiect to thoſe fylthye handes (o hypocrite knaues) whyche both dape and nyght are polu- Blaſted wyth ſhamefull touchynges, robberyes, and blonde ſhede. Thys was the cloſynge vp of that wycked counſell, the preſtes clappynge their handes for iope. Whyche turned all Chriſtendome to a moſt heaupe ruyne, as hereafter wyll apere. *Simeon Dunelmenſis, libro ſecundo. Rogerus Houeden, libro primo Radulphus de Dicto, & Capgraue.* What was this counſell elſe, but the mouthe of the beaſt ſpeakyng blaſphemyes? Daniel. vij. & Apocal. xiij. Though theſe matters were firſt propoued at Clermount in ffraunce, and after enacted at Baren in Apulia, pet were they not ſo ſtrayghtly kuptt vp tyll they came to Rome.

o deuils.

phemy

Amouth

Marke

Myarke the good conuepaunce.

¶ Anselmus, made Pope of Englande for hys practyses.

Sorcerpes.

Of the wyttie inuencyons, forecastynges, polecyes, disputacyons, & other laboryouse affayres of Anselme about the ouerthrowe of tyrannycal autorite, and vprearynge of Antichristes tyrannye, and for hys earnest prouocacyons to haue them perfourmed in ỹ crafty wurkynges of Sathan, to se hym horyble, honorably I shulde saye, rewarded for hys paynes, Pope Vrbanus appoynted both hym and them that shulde afterwarde succede in the patryarcall seate of Canterbury, to sytt at hys ryght fote in euery generall counsell, and that he also ratified by a specyal decre. And thus was it proclamed whan that place was gyuen hym, in the open synode. *Includamus hunc in orbe nostro, tanquã alterius orbis Papam.* Lete vs include or admyt thys man in our worlde here, as ỹ Pope of an other worlde, meanynge great Bryttayne or England, whych the old cosmographers and famouse hystoryanes called an other worlde, for so much as it semed from the great worlde by sea dyuyded, as Virgyll also shewyth in his Bucolyckes. Neuer was there any place peculyarly appoynted to the archebyshoppes of Canterbury afore that daye. All this hath Thomas Rudborne *in medulla chronicorũ*,

A seate.

Englãde

Johan

Johan Capgraue in a maner confirmyng the same, where as he calleth him the Apostle and patryarke of the other worlde. I haue alwayes bene of thys opynyon, that S. Johans Apocalyps hath as wele hys fulfyllynge in the partycular nacyons, as in the vnyuersall churche. I speake it here for Anselme, whych was the great Pope or Antichrist of Englande. Marke it hardely in hym, and a great sort more of hys wycked successours. A pope.

☞ The chaptyr of Anselme, and death of kynge Wyllyam.

ANselme anon after departed frō hys holy father Urbanus, as he myghte wele spare him whan his turne was ones serued, and so came to Lyons, where as he remayned tyll ỹ death of kyng Wyllyam Rufus. In the meane tyme for hys recreacyon (Johan Capgraue sayth) he sumtyme resorted to Hugh the abbot of Clunyake, and to hys prayr nōnes at Marceniacum. I thynke not the cōtrary, but it was to ease hym of some great burdene. 1099

ffor Roger Houeden, Mathew Paris, & other writers affirmeth, that he had a nephewe called *Iunior Anselmus*, whych after the rule of the Romayne prelates, is as muche to saye as a sonne. He beheldе it in a vision at Lyons (they saye) how S. Albone and other Englysh sayntes, sent fourth an euyll spyrite to slee the sayd kyng Wyllyam, A sonne.

ffor

for oppressynge their abbeyes. But I beshrewe their cruell hartes, their pryuy legerdemaynes were not muche to be trusted, that kynge so sodenly slayne. They
A fable. feyne in an other fable, that he tare with his tethe Christes fleshe from hys bones as he hyng on the roode, for withholdynge the landes of certeu bysshoprykes and abbeyes, Polydorus not beynge ashamed to rehearce it. Some where they call hym a reade dragon, some where a fyery serpent and a bloudy tyraunt, for occupyenge the fruites of their vacaunt benefyces about hys 'pryncely buyldynges. Thus raple they of their kynges wythout eyther reason or shame, in their legendes of
Raylers abhominable lyes. Loke Eadmerus, Helinandus, Vincentius, Mathew of Westmynstre, Rudborne, Capgrane, Wyllyam Caxton, Polydore, and others. Wher euer hearde ye afore, that their superfluouse, ydell, and slowe belly kynges were Christes fleshe? eyther yet that an olde paynted roode had fleshe? Lete not thys be forgotten.

¶ Kyng Henry marryeth a votary wythout dyspensacyon.

1101. Henry the fyrst of that name, consyrtute kynge, Anselmus returned into England agayne, & marryed hym to a professed nonne of Wynchestre, called Maude, whych was the doughter

of

of Malcolme the kyng of Scottes. Much a do had her father and mother, cõfessour and abbesse (Mathew Paris sayth) to perswade her to thys marrage, and to obtayne her consent in the ende, by reason of her former profession and vowe. Yet cursed she the frute that shulde come of her body, whyche afterward turned her chyldren to great myssortune (Polydorus sayth) for therupon were her two sonnes Wyllyam and Richarde drowned in the sea, and her doughter Maude the empresse an insortunate mother in bryngynge forth Henry the seconde, whyche put vnto death holy Thomas Becket. Here was (I trowe) no bad iudgement. As scrupulose as Anselme was in other causes, yet founde he no faulte in thys marrage, whan he coupled them togyther, neyther sought he to haue that vowe dyspensed with. If Ranulphus and Treuisa be brought in to proue her vowe a dissymulacyõ, and that the sayd Anselme so founde it. I haue Mathew Paris, Rudborne, Polydore, and other autours more to confounde them, which largely hath declared it a full vowe & profession. But of one thynge I sumwhat marnele, why they and Wyllyã of Malmesburp shulde iudge it an vnlaw-thie marriage, & cõmende her for spending her substaũce so prodigally, vpõ syngars, mynstrels, & poetes, delyghtynge in their

Pll chaũge.

Ma faulte.

Judgementes.

balettes

balettes and vapne prapſpnges, & oppreſſpnge her tenauntes to mayntepne them. *Guilhelmus Malmeſburienſis, li. v. de regibus & Ranulphus li. viij. ca. xvi.*

A practyſe.

¶ Anſelme wurketh wyles, and Randolfe plapne treaſon.

Some writers haue thought, ſpecyallp Mathew of Weſtminſtre, that Anſelmus dare with kpnge Henrp in thys matter concernpnge hys marrpage, to wynne hym in an other muche more wapghtie & profytable purpoſe. ffor in that generacion thep are more wyſe (Chriſt ſapth) than are the chyldren of lyghte, Luce. xvi. But he fapled of hys purpoſe at that preſent. ffor immedpatly after ỳ kpnge made Reinalmus ỳ queues chaūcellour, byſhopp of Herforde without the clergpes electpon, and put hym in poſſeſſpon without the Popes autorpte, contrarp to the othe of hys coronacpon, as teſtyfyeth *Radulphus de Dicto*, Mathew Parys, and Roger Honeden. But whan Randolfe the byſhop of Durham, whome the kpnge put in the Tower of London for op preſſpon and pll rule keppnge, had ones broken out of the prpſon in the dronkēneſſe of his kepers, and fledde into Normandy, perſuadpnge duke Robert Courtops, to Rādolfe ſubdue the kpnge hys brother, and ſo to vſurpe hys crowne, prompſpnge alſo that he had made hym frendes within ỳlande by hys

by hys secrete counsell and letters. In hys commynge (as the seyd duke toke it ones vpon hym) a great commocion was within the realme, the prelates freshly reioycynge therat, and thynkynge it to be noysed a broade, that thys laden inuasyon was, for that kynge Henry had dysobeyed their holy father of Rome, defeated hys eldar brother, and maryed Christes professed spowse. And al this they subtylye had practysed, to take the peoples hartes from him that he myght the more easely haue bene subdued (as they thought) to their commodyte. Yet God of hys great mercye gaue hym than, as he ded oft after that, the victory ouer hys enemyes whiche for, to their vtter shame and confusyon. *Matthew Paris, & alij.* Practise

¶ The chefe procedynges of dyuerse holy prelates.

In the same very yeare, whych was the yeare of our lorde a.M.a.C. and one, Thomas the archebyshopp of Yorke, surnamed the eldar, whome Lanfrancus moued a prestes sonne afore pope Alexandre the seconde, as is vttered afore, departed the worlde. Thys Thomas had a nephewe (Rannulphus sayth) called also 11. Thomas the pongar. Ye knowe what a man nephewe is by the rules of Rome, whose foresteppes the fathers most studyously folowed in that age as naturall subiectes 1101

and chyldren of theit creacpon. By ryght he shulde haue folowed hys father in that office, as a naturall inheritour to the myter, but he was preuented by one Gerarde (Mylliam of Malmesburp, Ranulphe, & Roger of Chestre saith) which was a man as the commen fame went, gpuen all to le cherouse lyghtnesse & to sorcerouse witchcraftes. ffor whan he on a tyme was fouid dead in an herber, a boke of curiouse artes was fouid vnder his pyllowe, made by Julius ffirmicus, whom he vsed to rede to himselfe in the none tyde. ffor ỹ whych his owne clergye wold scarsely suffer hym to be burped wout the church vnder tyles or soddes of the grasse. Roger Houedē sayth, that thys pongar Thomas at the last deynge archebyshop of Yorke and lyenge in extremes, was persuaded of hys physycyanes to take to hym a woman for remedy of hys dysease, whyche he vtterly refused to do, and so dyed. If thys were true, as I much doubt of it, than was he a phenix in that generacyon, for Anpel sayth, that their hartes shulde be set all vpon women Danie. xi. But who so euer shall resort to hys doctrine and fruytes in Antichristes prelacie, shall fynde hym a birgyne of a farre other sort than Christe hath allowed in the scryptures.

Gerard.

1114.

doctrine

☞ Prestes marryage condempned of our Anselme,

Henry

Henry of Huntyngton in the firſt booke of hys chronycles ſayth, that in the yeare of our lorde a M. a C. & ij. which was the iij. yeare of kyng Henry the firſt, at the feaſt of S. Michael the archangell, Anſelme the archebyſhopp of Canterbury helde a great counſell at London, at Weſtmynſtre ſome chronycles hath, whyche is all one. Kynge Wyllyam Rufus for hys tyme, wolde ſuffre the clergye to holde no ſuch aſſemblyes, and therfore they mortallye hated hym. In the whych counſell (ſayth the ſayd Henry, Roger of Weſtcheſtre confirmynge the ſame) he forbad the preſtes of Englande their wyues, neuer afore ỳ daye prohybeted. Marke this. Whyche ſemed to many (ſaye they) a verye rare reſpyght, but ſome men there were whyche thought it a matter full of parell, and wolde not haue had it ſo paſſe, leaſt the preſtes profeſſynge a chaſtyte aboue their ſtrengthes, ſhulde therby fall into moſt horrybles bandes of fylthynneſſe (a Chriſten ſentence) to the great blemyſh and ſhame of Chriſtiantye. And bicauſe I wolde thys poynt to be the more earneſtly marked of my readers, to the confuſyō of antichriſtes bulliſh buggerers of Anſelmes & Hildebrandes brode, I put herein ỳ very wordes of thoſe autours, as they ſtād in their latine workes, *In quo concilio (inquiūt)*

1102.

Mayrye age.

Sodometrye

Anselmus prohibuit matres sacerdotibus ad-
marke it glorium, antea non prohibitas. Quod quibusdā
mundissimum usum est, quibusdam periculo-
sum, ne dum munditias utribus maiores appe-
terent, in immunditias horribiles ad Christiani
nominis summum dedecus incideret. ffor o-
ther Englysh writers sheweth not the mat
ter so ipuelp, as doth thys Henry & Roger.

☞ The actes of Anselmes great spuode.

Actes

FIrst they enacted in thys counsell, by vertu of Hyldebrandes conspi-
racy and Vrbanes Bulle, that the horrible vice of sodomy should be con-
demned for euer, whyche was not sam-
mytted whan they solde bishoprycke, ab-
beyes, deanerye, prebendes, orders, dedy-
cacyons, consecracyons, benefyces, or any
other ecclesiastycall doynges or promocy
ons, but only whan the kynge or any other
laye persone ded gyue them or dispose the.
Thys was their spirituall meanynge.
Mer vnto that, they enacted, that no ar-
chedeacon (they spake of no bysshoppes)
Exept. preste, deacon, subdeacon, collygener nor
canon, should from thens fourth marry a
wyfe, nor yet kepe her styll, if he had bene
marryed to one afore. They ordayned also
that a preste kepynge company wyth hys
wyfe, should be iudged vnlawfull, & that
he should saye no masse, & if he sayd masse,
that

that it shuld not be hearde. They charged that none were admytted to orders from that tyme forward (marke the tyme) vnlesse they professed a chastyte, neyther yet that any prestes sonnes shulde clayme by heritage the benefyces of their fathers, as the custome had alwayes bene. Other actes they made there els, concernynge prestes garmentes, shaynynges, shoynges, offeryynges, tythynges, burienges, buyldynges, confessynges, eatynges, and sleppynges (no preachynges) to folysshe to be rehearced. Loke the boke of Anselmes. ccc. lxvij. epystles. Se here hardely, if the kyng were not as wele dyspatched of hys prynce ly power and autorite one wape, as the prestes of theyr wyues an other wape. O wyse workers in that kyngedome of inquyte. Nothynge was done here bythe worde of God to hys glorye, but by the bysshop of Romes autorite to their vayne glorye. Chastyte professiõ

Alaike

¶ Penaltees for them whych broke these actes.

Besydes their synodall actes, these iniunccions gane they to the prestes whych were dyuorced. Firste that they and their wyues shulde neuermore mete in one howse, neyther yet haue dwellynge within their parrysshes. If any of them shulde be accused by .j. or .iij. wytnesses, and coulde not pourge hymselfe Iniunctions.

agapne by fyre able men of hys owne ordre, he ſhulde be iudged a tranſgreſſour of the ſtatute, deprpued of hys benefyce, and made an infame or be put to the open re-
Shamed proche of all men. He that rebelled, or in contempt of their newe ſtatute helde ſtyll hys wyfe, and preſumed to ſaye maſſe, vpon the .viij. daye after ſhulde be ſolemp nely excommunycated. All archedeacons
Forfay- and deanes were ſtrayghtly ſworne, not
tes. to colour their metynges, nepther yet to beare with them for monepe. And if they wolde not be ſworne to thys, that than they ſhulde loſe their offyces wythout recouer. All the moueable goodes of them that were proued to tranſgreſſe the former ſtatute, remayned as forfaytes to the byſhoppes, their poore wyues condempned for commen whores. *Anſelmus in epiſtolis.* Meuer was there any tyranny agaynſt the ſet ordynaunce of God, lyke vn to thys tyranny of Antichriſt, ſens the worldes begynnynge, nepther vnder Pharao, Antiochus, Nero, nor yet Dioclecya-
Bugge- ne. All thys tyme was not the ſhameſull
rers. ſodometry, whych ſecretly lurked among the ydell monkes, ones reſourmed nor yet ſpoken of. Was it not happye (thynke yow) for Englande, that theſe fylthie buyl dynges of Antichriſt, had ỹ good helpe of Wynchelters bowes of .xxi. peare, to by
1539. hold thẽ whan they were droppyng away

in this

in this lattre age. If ye consydre it well, ywys it hath passed all stage playe.

¶ Abbotes deposed, and prestes in Northfolke depryued.

IN this solempne counsell a great nombre of abbottes were deposed and dysgraded, chefely these by name. Wyre the abbot of persconr, Aldewyne the abbot of Ramsepe, Wymunde the abbot of Tauestoc, Godryck the abbot of Peterburgh, Haymo the abbot of Ceruel, Agelryck the abbot of Wydeltō, Richard the pryour of Help, Robert the abbot of S. Edmondes Bury, the abbot of Wycelwey, the abbot of Stoke, & certen others. Abbotes

I thynke it was for hauntyng of whores, ffor or for bandy vale kepyng. ffor Simeon of Durham, Radulphus Niger, Roger Houeden, Johan Euersdene, and other hystoryanes report, that they lyued without all honestie. Bysshopp Herbert of Norwych had muche a do with the prestes of hys dyocese anon after this counsell. ffor they wolde nether leaue their wyues, nor yet gyue ouer their benefyces. Wherupon he wrote to Anselme the archebyshopp for counsell, what was to be done therin. Whyche Anselme requyred hym by writinge to persuade the people of Northfolke and Southfolke, that as they professed a Christianite, they shuld subdue whores. Herbert.

them as rebelles agaynst the churche, and
bitterly dryue both them and their marryed
wyues out of the contrey with rebukes
and shame, playnge monkes in their
Anselme rowmes. Loke the .L. & lxxvi. epistle of
Anselme. This was the reuerence that the
fallen starres had in those dayes of hypocrisye, to that holye ordynaunce of mariage, whych God had prouyded for mannys naturall necessyte. O subtyle Sodomytes, how deuylyshely demented pow
mennys eyes in that age, that they ded not
perceyue your wycked sorcerees.

¶ The raylynge ryme of a
folysh monke.

Atestat. ABout the same tyme a malyceyous
monke or beast without all good learnynge, made these folysh verses in
dyspyght of the marryed prestes, and set
them vpon doores and postes, to cause the
people to abhorre thē for their marriages.

O male uiuentes, uersus audite sequentes.
Vxores uestras, quas odit summa potestas,
Linquite propter eū, tenuit q̄ morte trophæū.
Quod si non facitis, inferni claustra petetis.

Babylō. Christi spōsa iubet, ne presbyter ille ministret.
Qui tenet uxorē, domini quia perdit amorem.
Contradicentem, fore dicimus insipientem,
Non ex rancore, loquor hæc, potius sed amore.

Ye prestes that lyue so naughtyly,
Heare these my verses by and by.

Your

Your wyues forsake, whome God doth hate,
ffor the lambes sake immaculate.
If ye do not, ye shall to helle,
The spowse of Christ bad me so telle.
She wylleth no preest, nay masse to saye,
Whych hath a wyfe, but that he decaye.
We call hym a fole, that beleue not thus,
I speake not of hate by swete Jesus.

Mynke-lyke.

Thys founde I at Ramsey abbey, in a lyttle treatyse *de monachatu*. Was it not good stuffe to confounde preestes marryage with? Where founde thys rascal make, that marryage was a naughty lyfe? Yther pet that God euer hated the wyfe of a preste? consyderynge that Abraham, Aaron, and Peter, pleased their lorde God in marryage. Who wolde for righteousnesse thretten helle, but a fylthie Antichrist knaue? Neuer was it Christes dere spowse that forbad the mynystracyon of a maryed mynyster, but the sorcerouse synagoge of the deuyll. They are godly wyse that withstande this hypocresy of Sathã, and no foles, though thys beastly fole so call them, of a sprghtfull hate agaynst the veryte of the lorde.

Good stuffe.

Antichrist.

☞ The earnest resystaunce of Yorke dyocese.

Erarde the archebyshop of Yorke, when he was ones satled at home after the afforesayd great counsell, laboured

laboured to sett that wape of wyckednesse in hys prouynce of Yorke, that Anselme had planted afore hym in the prouynce of Canterbury. ffor as the kynges had their regyons of God, so had these sorcerers their sorted out prouynces of the tyrannt of Rome, and wolde be aboue them within their owne nacyons, as their wycked maistre wolde be aboue God in hys monarchycall meddelynges. Whan thys Gerard. Gerarde had begonne hys feates, to depryue the prestes of their wyues, not only ded they knytt hym vp with bytynge wordes, but also they manfully reasoned, argued, and dysputed with hym. And whan that wold not helpe, they sharpely thretened hym and reuyled hym, sayinge, if they myghte not by the newe statute Wyues holde wyues of their owne, they wolde not spare the wyues of their neyberes, make what lawes they wolde. Professyon of chastyte wolde they none make, otherwyse than was their olde custome. Neyther coulde he cause them by any persuasyon to take their newe orders, whyche had none orders afore, for doubt of the powe annexed newly to them. And muche a do he had with the archedeacons sonne, whome for a certen summe of monye he had made sure of hys fathers spuynges afore hys dysseace. Bicause it was done for lucre afore that great synode, he wolde gladly

have

haue dyssolued it, but it wolde not so come to passe. Loke the epystles of Anselme, in the lattre ende.

¶ An other Synode at London for Sodomptes.

IN the next peare after thys great counsel at Westmynstre for preestes diuorcementes, which was the peare of our lorde a. M. C. and. iij. rumours and complaintes were brought to Anselme, that the lande was sore replenysshed with the execrable vyce of Sodometry, sens the clergye was inhybyted marryage. Thus entered in thys plage here, with the wyckednesse of the Romanes for our vnbeleues sake, as S. Paule afore prophecyed, Roman. i. Than was Anselme compelled to call an other counsell at Paules within London, where as he specyally enacted it amonge other matters, that euery sondaye in the peare, the Sodomptes shulde be pronounced excommunycate. *Ranulphus. Rogerus & Treuisa.* He ordayned also that no cattell shulde be sold that daye, to seme to sytt vpon other matters so wele ae vpon ỹ, & sumwhat to shadowe ỹ filthienesse of his marsmögers. Wilye wer ỹ wurkers in ỹ wicked generaciō, to blind so ỹ syght of ỹ symple. The acte for Sodometrye was this. *Sodomiticum flagitium facientes, & eos in hac uoluntate manātes, graui anathemate damnamus, donec pœnitentia & confessione*

1103. a synode

An acte.

confessione absolutionem mereantur. With a greuouse curse we condempne both them that occuppe the vngracpouse vyce of sodometrye, and them also that wyllyngly assyst them or be wycked doars with them in the same, tyll suche tyme as they maye deserue absolucyon by penaunce and confessyon. Is not here (thynke pow) good matter, and relygyously handeled? Wher was the learnynge of the lorde, pea, where were godly gouernours in thys wycked age? Oh that the people of God shulde be ledde by such hellhoundes and theues, as these sodometrouse shauelynges were.

Sodomytes.

¶ A generall curse agaynst Buggerers.

Now foloweth the rest of thys acte, marke it (good reader) & thou shalt beholde these holy canonysed deuyls in their owne ryght colours. *Qui uero in hoc crimine publicatus fuerit, statutum est, siquidem fuerit persona religiosi ordinis, ut ad nullum amplius gradum promoueatur, & si quem habet, ab illo deponatur. Si autem laicus, ut in toto regno Anglie legali sua condignitate priuetur. Et ne huius criminis absolutionem ijs qui se sub regula uiuere non uouerunt, aliquis nisi episcopus deinceps facere præsumat, Statutum quoq; est, ut per totam Angliam in omnibus ecclesijs & in omnibus diebus dominicis, excommunicatio præfata publicetur ac renouetur.*

Saintes

An acte.

It is

It is enacted, that what so euer he is, that is noysed or proued to be of thys wycked-nesse, if he be a relygyouse persone, he shall from thens fourth be promoted to no degre of honour, and that whych he hath alreadye shall he taken from hym. If he be a lape person (a secular preste he meaneth) he shal be deprined of al his fredome within the lande (of beneficce he meaneth) and be no better than a forayner. And bicause that none els but a byshopp shal presume to assoyle them that be not professed monkes, it is also enacted, that on euery sondaye in ỹ yeare, and in euery parysh church of England, the sayd excommunycacyon or generall curse be publyshed and renewed. Thys shall ye fynde in the volume of Anselmes epystles. Beholde (I praye you) how nycely this matter is touched. Lape preste. Publyshed. Iwys poore matrymonye thou canst fynde no suche tender handelynge. Mo, thou shalt not dwell in the monasteryes, neyther yet abyde within the dyocese.

¶ Aryght understandyng of the same.

Counterfeyt aunce.

SEe how thys most shamefull matter of bugrery is vntowardly tossed and conuayed here of these beastly buggerers, the complaynars therof fynely lashed to scorne. So haue these holye fathers by their good discressyons qualyfyed the matter, that by confessyon and penaunce

penaunce without repentaunce, of their owne appoyntynge, maye be able to dyscharge them. If he be a religyouse father, as they haue appointed religyous, he shall haue nomore harme but the losse of his dig-
Clerely nyte tyll they restore hym agayne. But if he be a laye man, he shal lose his fredome, that is to saye, if he were a secular preest, or one vnpreested by them, he should clerly lose his benefyce, prebende, or other ryuynge, some sodometrouse monke takynge y profyghtes therof. None myght dyspence with a laye preste, but hys dyshop, whych than was most commenly a monke, to dyspatche hym of hys ryuynge at hys plea-
Practise sure. A buggerysh monke myghte be assoyled of his owne abbot at home, & remayne styll a fyghtie buggerar for terme of lyfe, & neuer fele harme of it. This generall curse was only for preestes, deacons, subdeacons, canons, and college men, whych the yeare
Buggerers. afore thys ryued honestly in marryage, and now were becommen prodygyouse buggerers, as the monkes were in their cloysters, for want of their naturall wynes. The monkes were not thretened to be vnder thys curse, bicause they had vowed a synnulate chastyte, and bicause that what mischefe so euer they did, the monastery walles were able to hyde it.

☞ This curse is publyshed,

and

and agayne dyssolued.

Anselmus after this, declared by a large epystle to his archedeacon Wyllyam, what ordre he and the curates shulde take in the publyshynge of thys generall curse or excommunicacyon for buggerye. He wylled them to shewe fauer in penaunce geuynge vnder hys auctorite, as wele to them that were ignoraunt of the constytucyon that was made, as to them that synned afore the acte. He admonyshed them also to consyder their ages, and to wape their contynuaunces in that synne, with other circumstaunces more, and whether they were such as had wyues afore or nape, that they myght so lose their benefyces. Anselmus *in epistola. C. lxxviij.* We wold wonder to heare the whole tragedye. Here was a great reformacyon of thys horrible synne, wythout takynge awape of the cause. O wycked and abhominable hypocrite, though thou be now a canonysed deuyll. But marke I praye you, what it came to in the ende. Thys generall curse was called backe agayne at the instaunt sute of the monkes. We must knowe than, it towched them. They persuaded to Anselme, that the publycacyon or openynge of that byce, gaue kyndelynges to the same in the har-

Wyllyã

Arope

Hypocrite.

A craste.

tes

hartes of pdel persones, mynystryng occa
syon of more boldenesse to do the yll.e. So
that it hath contynued euer syns in the clet
gye vnpunyshed. *Radulphus Cestrensis*, *Ro
gerus Cestrensis*, & *Ioannes Treuisa*. I wold
they had as wele consydered, that the se
crete occuppenge therof amonge themsel
ues, had bene a most manyfeld sygne of
their dampnacyon. But that the blynde
beastly alles remembred not, for styll it
was norysshed in the monasteryes, & none
yll spoken of it, to the vtter perdycyon of
thousandes.

No, not so.

☞ Anselmus is at contencyon wyth the kynge.

A strife.

IN the ende of thys peace, a contencyon fell betwyn Anselme and the kynge, and thys was the full occasyon therof. The kynge had made one Roger which was his chaūcellour, bishop of Salisburye, and an other Roger whyche was hys larderer, the bysshop of Herforde, for Reinaldus had gyuen it ouer, he made also Wyllyam Gyffarde the bysshopp of Wyncheestre. Thys myghte the kynge do by the lawes of God, for Dauid, Salomō Josaphat, and Ezechyas, amonge the people of God had done the yll, & were allowed in it. But bycause it was restrayned by the bysshopp of Rome, thys Anselme swelled, fretted, and waxed so madde, that he wold neyther consent to it (Radulphus

Lawful!

de Diceto

de Diceto sayth) neyther pet confirme the, nor communycate or talke frynde ly wyth them. But sygnyfycantly and malycyously he called them abortyues or chyldre of destructyon, dysdaynously rebukynge the gentyll kynge as a defyler of relygyō and polluter of their holye ceremonyes, as wytnesseth Polydorus. With this vncomely outrage the kyng was muche dys-pleased, as he myght full wele, & requyred Gerard ỹ archebyshop of yorke, as he ought him allegeaūce, to cōsecrate the, which without delaye he perfourmed, sauyng to Mylyam Gyfforde whych refused it for doubte of Anselme. Thus in a great heate he ones pet agayne departed the realme with his dysgraded abbottes and the sayd Mylyam Gyfforde, makyng of the kyng a sore complaynt vnto hys holye father as he came ones to Rome. The kyng anon after sent hys messengers after hym, to declare the truthe, that is to saye, bysshop Herbert of Norwych, bysshopp Robert of Lychefelde, and Mylyam Marelwast hys truslye and famylyar counsellour, whyche in the ende deprued hym both of landes and goodes in the name of the sayd kyng. Anselme

to Rome

Marelwast.

Simeon Dunelmensis, Rogerus Houeden, Matthæus Paris, Matthæus VVestmonasteriensis Ricardus præmonstratensis, Ranulphus, Euersden, Capgraue, Caxton, & Fabiane.

☞ The matter on both sydes debated at Rome.

Paschalis. UPon a day whā the matter shuld be reasoned afore Pope Paschall, Willyam Warelwast the kynges atturney stode fourth in defence of hys cause, constauntly allegyng in the ende, ỹ the kyng wolde not lose the autorite of inuestyng or admyttyng hys prelates within his owne dompnyon, for ỹ crowne of hys realme. Wherunto that proude bysshop of Rome made this sygh tfull lewde answere. Though thy kyng (sayth he) wolde not lose the gouernyng of spirytuall promocyons in Englande for the losse of his crowne, as thou hast sayd here. Know thou thys determynatly, I speake it here afore God, that he shall not obtayne it at my hande, though he wolde also gyue his heade and all. O arrogaunt Antichrist, ful rygh tly shewest thy selfe. This hath Mathew Paris, *li iij. Anglorum historiæ*, and Johan Capgraue. Whan Anselme was about to haue pleaded hys owne cause there, thynkyng to haue had therin the assistence of Richarde the pryour of Hesye, whyche was a man that tyme both wyttie and learned, he vtterly fell from hym, and toke the kynges part very earnestly, confutyng all hys false accusacyons and malycyouse detractyons, for the whyche in hys returne the kyng shewed hym

Antichrist.

Richard

hym muche fauer, as *Radulphus de Diceto* reporteth. Anon after Anselme intreated for hys dysgraded abbottes and vnconfirmed prelates, whyche was graunted foorthwith, and they restored to their dygnytees. ffor that gentyll seate (Mathew Paris sayth) was neuer wonte to fayle, whan eyther reade or whyte came in the way. The nexte peare after was Anselme clerely forbyd to returne into Englande, vnlesse he wolde obserue the good lawes of the lande, whyche he refused to do, the seyd Mathew sayth. restored.

☞ The conuersacions of Anselme by epistles and writynges.

Whan ỹ kynges messengers were returned home agayne with these croked newes, and with straycht commaundement from the cruell bysshop of Rome, that he shulde neuermore intermeddle with appoyntynge out of prelates or by gyuynge to them the rynge and pastorall hoke, but to leaue it onlyp to hys absolute autorite, he was sore displeased, tur nynge all the possessyons & ryches of Anselme to his own vse. What letters & crafty counsels, blasphemouse bablynges and abhomynable wrastynges of the scriptures went betwyxt that lewde bysshopp of Rome and Anselme, for the space of .iij. peares after, it wolde requyre a great ffrom Rome. Knaueryes.

felde of matter to shewe, as I fynde in hys epystles. Moreouer it is a wonder to beholde there, the subtylte that thys Anselme vseth, to bringe hys deuylysh purpose to passe, for dempnyshment of ỹ Christen prynces autorite and augmentyng of Antichristes vsurpacion. That prynce he flattereth to gyue ouer hys ryghte, and an other he commendeth in hys folyshnesse ỹ hath done it already, their folysh wyues alwayes suborned to put the cause forwarde. That doltyshe preste he prayseth, whych hath contempned hys prynces lyberalyte, to an other he prompseth muche hygher promocyon. These are the ingynes of a crafty deuyll, if ye marke them. Hys letters to syster Frodelina, syster Ermengarda, syster Athelytes, syster Eulalia, syster Mabily, and syster Basyle, to Maude to abbesse of Cane in Normandy, and to Maude the abbesse of Milton here in Englande, declareth hym to be very famylyar with nonnes. Ex epistolis Anselmi. He also made a treatyse about the same tyme, called *planctus amissæ virginitatis*, a bewaylynge of maydenhede lost.

subtylte.

Systers

☞The first ordre of typpet men, or secular prestes.

6. IN the peare of our lorde a M. a.C. & vi. beganne first the ordre of Sarisburianes, Mathew Paris sayth. What maner of ordre this shuld be, I can not

not coniecture, vnleſſe it were the ordre of
poꝛtaſſe men, typpet knightes, oꝛ newe ſha
uen ſir Johans, profeſſynge the vnſauery
vſe of Sarum. By lyke whan theſe men
were ones clerely ſeparated frō their mar
ryed wyues, they were at the laſt conten-
ted at their byſhoppes ſuggeſtyon, to lyue
peaceably vnder hym, to come, as it were
into a vnyformyte of relygion in outward
aperaunce, as the mōkes ded in their clo-
ſters, and ſo to wynne agayne ſome fauer
oꝛ good opynyō of the people, whych they
foꝛ theyꝛ wyues had loſt. Than begā they
firſt to ſhyne in one ſhewe, oꝛ to muſter in
one lyuerye, as the coltes of one mare, one
ſhoꝛt an other longe, one hygh an other
lowe. ffoꝛ afoꝛe that tyme were they dyſ-
perſed by many dyſgyſynges, one dyuerſe
from an other. As the monkes had their
cowles, capꝛones oꝛ whodes, and their bo
tes, ſo had they than their longe typpettes
their prieſtes cappes, their ſyde gownes
gyꝛt to them, & their poꝛtaſſes relygyouſly
hangynge with great buttōs at their gyꝛd-
les. They had alſo their crownes ſhauen,
and their heare docked, lyke as the mon-
kes had, though not ſo muche as they, to
apeare alſo a relygyouſe rable. Whā they
had one receyued that marke of the beaſt
in their foꝛeheardes and ryghthandes, by
the profeſſion of a falſe chaſtyte they were
made free of Antichriſtes marte, & myght

An ordre

Relygiō
lyke.

Mer-
chaũtes.

by hys auctorite both bye and selle, Apoc. xiij Yet coulde they neuer obtayne of the laye multitude, so great an opynyon of holye perfectyon as ded the monkes, vnlesse it were here one hypocryte and there another, but in conclusyon contynued vnder ỹ slender name of secular prestes or hedge chaplaines. For in most places they dwelt vplonde, and wanted relygyouse habytacyons to haue set them forewarde or made them more Pope holye.

Secular

¶ How the emperour was vsed in the tyme of their sorcerpes.

A questyon.

NEcessary were it, to marke an other crafty conueyaunce of these holye hellhoundes. A questyon myghte here be axed, where Henry the iiij. Emperour was for the tyme of thys tragy call turmoyle, that he loked not more narrowlye to their hãdes, being a man so wyse & so godly. Thys questyon is sufficyently answered by the chronycle writers of that age. The prelates occupied him with such mortall warres, from Hyldebrandes tyme hytherto, that he knewe not which way to turne him. They made hys owne subiectes in euery quarter to rebell agaynst him,

Traytours.

and his owne naturall sonne in the ende, vpon despe of the crowne imperyal, most falsely to betraye hym, subdue hym, captyne him, emprison him, and cruelly at the lattre to murther him, The storye is a mat-

ter very

ter bery lamentable & hraupe, as *Athelboldus Traiectẽsis*, *Barnesfridus Vrspergensis*, & *Ioannes Nauclerus* hath described it. Whan thys man whych was called Henry the v. was ones satled in the empyre, tydynges were brought hym ỹ next peare after, that Paschall the bysshop of Rome helde a generall counsell at Trecas in ffraunce, agaynst hys father. Wherin he prosecuting the former actes of Hildebrande, prohybyted laye prynces the inuestyng of prelates, and the prestes their wyues in the realme of ffraunce as he had done in other nacyons, dysgradynge those bysshoppes and abbottes whome the ffrenche kyng and emprour had made. The seyd emprour hearynge of thys, sent learned men vnto him, gentyllye requyrynge that he wold not take from him, that his predecessours without interrupcyon had vsed from the tyme of Charles the great, by the space of more than. CCC. peares. The bosshopp at that tyme deferred the answere tyll he came to Rome. *Godfridus Viterbiensis*, *Albertus Crantz*, *Paulus Aemilius*, *Iacobus Bergomas*, *Ioannes Stella*, *Ioannes Capgraue*, *li. i. de nobilibus Henricis*, & *Robertus Barnes*. 1106. Antichrist. Decept.

¶ The horrible handelynge of prelates at Rome.

Whan thys emprour se his tyme, he came into Italy vñ a great host of mẽ, Paschall ỹ Romish bysshop 1112.

not pleased therwith, to whom he sent this
massage. Goe vnto Cesar that is Cesars
meanynge the imperall crowne and vnc
tyon, with power of investynge prelates.
For he requyred also that he shulde con-
firme the bysshoppes whome he had ad-
empted afore, whyche all he refused to do.
The emperour with that, set hys men of
warre vpon hym and hys cathers, Cardy
Wreches nalles I shuld saye, whyche toke the very
breches from their arses (*Christianus Mas-
saus* sayth) and committed them almost na
ked to prison. Whernpon in the ende, in
all thynges he consented to the emperour,
subscrybyng and sealyng vnto hym a per-
petuall priuylege, for admyttynge bysshop
pes and abbottes within hys whole domi
nyon, cursynge all them that shulde at any
tyme after that withstande it. But as he
A counsel was ones departed out of Italy, he called
an other synode at Laterane in Rome by
counsell of our Anselme and suche other,
and dyssolued all agayne that he had gran
ted, excommunycatynge the sely emperour
and dysdaynoursyre changynge hys priuy
lege to the scornefull name of a prauylege,
or writynge that stode for nought. For
Gesnerus sayth in hys vnyuersall Bi-
blyotheke, that Paschalis wrote to Ansel-
me an epystle for hys excuse. By lyke than
An ex- he had layed it sumwhat sharpely to hys
cuse. charge. Thus mocked they in that age the

great

great prynces of the worlde, depryued the of power, and trode their hygh dygnytees vnder their fylthie fete, all contrary to the wholsome documentes both of Christ and of hys Apostles. Thys storye is tenderly towched of the Italyan writers for hurtynge themselues, yet hath Robert Barnes describ̄ed it at large in *uitis Romanorū pontificum*. Ye shall vnderstande that thys was that emperour, whych marryed kynge Henryes doughter that was called Maude the empresse. *Ioannes Capgraue li. i. de nobilibus Henricis.* Barnes.

¶ Anselme bryngeth the kynge in subiectyon to Antichryst.

Mathew Paris sheweth in ỹ third boke of hys large chronycle, that after kynge Henry the first had taken hys brother duke Robert prysoner, and obtayned other great victoryes, in the yeare of our lorde a. M. C. & vij. he receyued the archebyshop Anselme agayne into hys fauer at Becca in Normandy, restorynge hym to hys olde possessyons. And as touchynge the byshop of Rome (sayth he) the learned kyng neuer feared hym for hys spirytuall autoryte, but only for hys temporall power. In the same yeare was a great counsell holden in the kynges palace at London, where as the prelates were agreed by the space of .iij. dayes, that the kynge Kynge Henry. 1107. A coūsel

kyng shulde holde styll the autoryte of admyttynge prelates and appoyntynge spyrytuall offyces, as other kynges hys predecessours ded, notwithstandynge the Popes late inhibicyon. Thys hath Symeon of Durham, and Roger Houeden. But whan Anselme was ones come, whiche
Anselme was hygh president of that counsell and Pope of thys whole yle of Bryteyne, all was clerely dashed agayne, and this contrarye sentence of hys toke place, that from that daye forward no bysshop nor abbot shulde receyue rynge or staffe of all the kynge or yet of any other laye mannys hande within Englande. He added
M traytour. moreouer thys synghtfull clause vnto it, that whan a prelate was ones chosen, the want of due homage to hys kynge shulde be no impedyment of hys consecracyon. Loke *Radulphus de Diceto*, Mathew Paris, Mathew of Westmynstre, and Roger Houeden. O manyfest traytour without all shame and honest obedyence. Than cō-
A Pope. secrated he .vij. bysshoppes at ones, whych neuer was seane in England afore, but at one tyme. Thus gote Anselme (Johan Capgraue sayth) the victory longe loked and laboured for, for the churches yberte.

☞ An other synode of Anselme, for dyssolupng prestes marryage.

In the

IN the peare of our lorde a M.a. C. and viij. Anselme helde an other great synode at London, wherin yet ones againe he made solempne protestse agaynst all prestes, deacons, and subdeacons, that had marryed wyues, renuynge all hys former statutes and actes made agaynst them, by consent of the kynge and hys barons. ffor afore that tyme, they ded all without their consent, whyche they afterwardes founde not in all poyntes to their myndes commodyouse. No women were from thens fourth permytted to dwell in howse with them, saynge only they whyche were so ygly of kynne as they myght not marry wyth (though they lape with some of them at tymes) as mother, syster, grandame, aunte, and suche lyke. Utterly was it forbydden them ever after to haue any talke with them that had bene their wyues, vnlesse it were in the open stretes before two able witnesses. *Simeon Dunelmensis, & Rogerus Houeden.* Who wolde thus so vngodly and presumptuously haue taken vpon hym to haue separated those whom God had ioyned, but proude Antichrist and his dyabolycal rable of sorcerouse Gomorreanes? How stode this with the holy Ghostes doctryne vttered of S. Paule, i. Corinth. vij. Vnto the marryed (sayth he) com- 1108. Women Wytnesses. Antichristes.

commaunde not I vnt the lorde, that the wyfe be not separated from the man? But what els went these execrable hypocrytes about in all these their vngracyouse proceadynges, but to make Gods holye cō-maundementes of none effecte, for their fylthie fathers traditions? and with their newe doctryne of deuyls in hypocresye, to polute the Christiantye with the prodygyouse occuppenges of synnynge Sodome.

Pappistes.

¶ The closynge vp of Anselmes vnsauery dayes.

1109. ALl the next yeare after, ded Anselme bestowe in a straunge kynde of scoldynge, with Thomas the newly elected archebyshopp of Yorke, tyll suche tyme as death clerely toke hym from the worlde. He vtterly forbad hym the pastorall cure, tyll suche tyme as he had submytted hymselfe to hys Papacye, and professed a canonycall obedyence, whyche he called a submyssyon to the churche of Canterbury. If thou wylt not do thus (sayth he) we charge all the byshoppes of Englande, vnder payne of the great curse, that none of them presume to consecrate the, nether yet to receyue the for a byshop, if thou any where els be consecrated, with many other obprobryouse tauntes. *Matthæus Paris, & Radulphus de Diceto.* Many pdell matters dysputed thys Anselme, with very weake, rawe, and fryuolouse reasons,

A Pope.

as is

as is to be seane in his feble wurkes of the sowles nygnall, of leauen and breade bu wurkes, leauened, of the measurynge of the crosse, of the mouynge of the aultre, of Marpes conceycyon, of the churches offyces, and suche lyke, whyche Christ calleth gnatt straynynge. I maruele with what conscyence Polydorus called him that good shepeherde, whyche daungereth hys lyfe for the shepe, and in the myddes of all his false packynges. He doth Christ much wrōge therin whych only fulfylled it in effect. He doth no pastours offyce that robbeth Christen kynges of their pryncely power & auctorite, to enhaunce the tyrannouse vsurpacyons of Antichrist, as thys Anselme ded, but rather he sheweth the fashyons and robberes of a thefe. I can awaye at no hand with so blasphemouse handelynge of the scriptures. A wolfe

The mone was darkened and what it sygnyfyed.

Mathew Paris writeth, Mathewe of Westmynstre repetynge the same, that in the peare of our lord a M. a C. and x. the mone apered all darke wythout lyghte. Wherby God declared in the open face of ỹ worlde, that hys church by the monkes hypocresy in that age was darkened with a beastly ignorāsice of hys lyue 1110.

lpuelp doctrpne. ffor the mone betoke-
neth commenly in the ſcrpptures, the
congregacpon of the lorde. About thys
tpme (ſapth Johan Tritemius) entered all the craftpe learnpnge. Tritemius.
Pea, the ſubtple phyloſophye of the paganes began here to defple our ſacred theologye with her vnprofytable curpoſptees. The Goſpell was put a part, ſaupnge only to be red by parcels in the temple, in a forein language without vnderſtandpnge, and the corrupted doctrpne of fpithie baſtardes Peter Lumbarde, Peter the great eater, and Gracpane the monke, whych were thre chyldren of one bawdy nonnes fornycacion, receyued and only had in pryce for it. The monkes of that age (ſapth Johan Carion in hys chronycles) percepupnge the knowledge of the holy ſcriptures to waxe faynt and to be nought ſet by, for the ſtudy of the poppiſh lawers, they thought alſo to practyſe a newe kynde of dyupnpte, and ſet vp ſcholaſticall diſputacyons of diuyne matters. But be ware of ſubtyle ſophyſters in the doctrpne of the churche (ſapth Johan Baconthorpe *in prologo quarti ſententiarum. diij. queſt.*) ffor their propertp is to withſtande the verpte, and to ſmarle mennys conſcyences by darkenyng the clere lyghte therof. If it be to the contrary reaſoned (ſapth he) that ſophyſtycall argumentes are fyrſt to confounde herety-

iij. baſtardes.

Dyupnpte.

kes

kes hy. I vtterly denye that reason. ffor
onely is it the open verye that must con- Bacon
founde them. As for sophystnes, their thorpe.
wycked nature is to dynge in all errour
and heresyes. All thys hath Baconthorpe.

¶ Raufe the archebyshop of Canterburp, honoureth hys kynge.

IN the peare of our lorde a M. C. and xiij. the kynge was mynded to 1113.
haue gyuen the archebyshoprych of Canterburp, to ffaricius the abbot of Abendon. But at the instaunt requeste & sute of the clergye in the counsell of Wyndesore, he altered hys purpose, and gaue it to Raufe the byshopp of Rochestre, a ruffelar to their mynde. Hym he adourned to hys owne pryuelp handes, mynystrynge Raufe.
vnto hym both the rynge and metropolytall crosse. ffor than ones agaynst (Mathew Paris sayth) he had taken an earneste stomake agaynst the byshop of Romes vnshamefast procedynges, hys brother duke Robert imprysoned, and hys other enemyes brought vnder. In the peare of our
lord a thousand a. C. and xv. was the sepd 1115.
Raufe consecrated, & receyued hys patryarchal palle of Anselme ȳ other Anselmes nephewe, whych was thā the popes great legate a latere. As the kynge was ſ same peare marryed, after his firſt wyfes ..ſſeace, to Adelphe ȳ duke of Lorraines dough
ter and

and was agayne crowned with her by the
bysshop of Wynchestre, thys heady arche-
bysshopp fell into a palsey for wodenesse,
and sayd vnto hym the next day after, that
The crowne. eyther he shulde leaue that crowne, vnlaw
full (he sayd) for so much as it was not ta-
ken of hym, or els he wolde leaue of hys
masse sayng, which was no small matter.
And ye lordes about him had much a do to
staye the lunetyke prelate, from strikynge
downe the crowne from the kinges heade
and stamppynge it vndre hys fote. Yet ded
the gentyll kynge gyue him fayre wordes,
the chronycles sayth. Loke Wyllyam of
Authours. Malmesbury, *li. i de pontificibus*, *Ranulphus*
li. vj. ca. xb. *Rogerus*, *li.* vij. and Johan Cap
graue, *li. ij. de nobilibus Henricis* And Treui-
sa addeth vnto it in tyme Englysh, that
thys hawtie prelate was a great Japer,
the terme is sumwhat homelye. Ded I
not tell yow afore, that kynges for their
power, had sped as yll, as the prestes for
their wyues? And I thynke, I tolde the
truthe.

☞ Of Pope Calixtus and
the heade churche
of Wales.

Calixtus, MOche were it to rehearce the tur-
moylynges of Pope Calixte the
seconde, for renuynge of the exe-
crable actes of hellysh Hyldebrande and
prestygpouse Paschall, agaynst the mar-

rage

rpage of preſtes and powꝛ of prynces foꝛ
inueſtpture of prelates. In the peare of our
lorde a M.a C.and.xix. he helde a coun- 1119.
ſel at Remis in ffraunce, and in the peare
a M.a C.q.xxiij. he helde an other wpth 1123
CCC. bpſhoppes at Rome. And in theſe
ij. counſels he depꝛpued all preſtes of the
commen Chriſtiampte, that held ſtyll their
wpues, wyllynge them from thens fourth
to be taken foꝛ no better thā paganes and
helhoundes, and to want their Chriſtē bu-
rpall. The prynces that had gpꝛen oul ec-
cleſyaſtpcall offpces, he condempned of ſa-
crilege, prepoſterouſly allegynge the ſcrip- Scrip-
turꝛes, that they whych were admytted by turꝛes.
them, entered not by the doꝛe, but they ſcat
tered from Chriſte, dyuydynge hys coote
without ſeme. As though in their exceding
pꝛyde and couetouſneſſe, they had bene the
ſame Chriſte whyche was full of Godly
ſymplycyte and lowlyneſſe, and their glyt
terynge ſynagoge that ſymple coote with-
out ſeme. In thys lattre peare dyed Raufe 1123
the heady archebiſhop of Cāterbury, and
Wylliam Curboil, which was a chanon,
ſucceded. ffrō the tyme of Auguſtyne tyll
that daye, by the ſpace of moꝛe than fyue
hondꝛed and.xxiij. peares, none occupped
that ſeate but monkes, and that cauſed ſo
many coꝛrupcyons to entre into ỹ church
of England, foꝛ all they mayntepned An-
tichriſt. A lytle afoꝛe this, that is to ſaye,

1102. in the peare a. M.a.C. and.ij. bicame the archebpſhoppryck of Mencuia or Pꝛymates ſeate of. S. Dauid in wales, fꝛiſte ſubiect to the churche of Canterbury. And from the dapes of kynge Lucy to the peare 1115 a. M. a. C. and. xb. none other were archebpſhoppes there than Bꝛytapues or Melchemen, and all that tyme had their miniſters wpues. But ſens the Engliſhe monkes occupped, they haue had concubynes Wiues. foꝛ wpues, and wyll not change at thys daye, men ſaye. Thus entered fylthineſſe in that quarter alſo, the time wolde be marked. *Simeon Dunelmenſis, Rogerus Houeden, Giraldus Cambrenſis, & Ranulphus.*

¶ Kynge Henry plaged, foꝛ ſuffeꝛringe marriage to be condempned.

All foꝛen warres ended, and controuerſyes pacifyed, in the peare of our 1120 Lorde a. M.a C. and xx. kyng Henꝛye the fyrſt with great ioye and triumphe departed out of Normandye, and entered after hys great victoryes, by ſea into Englande. But within fewe dayes folowinge was thys gladneſſe turned into a moſte heauye and horꝛyble ſoꝛowe. ffoꝛ William and Richarde his.ij. ſonnes & Marye hys doughter, with Otwell their tutoure & ſcholemaiſtre, Richarde the earle of Cheſtre and hys wyfe the kynges nece,

all

all the merye chaplaynes, companions, and ruflars of the courte, chamberlaynes, butlares, and seruptours, the Archedeacon of Herforde, the Prynces playe fellowes, syr Jeffrey Rydell, syr Robert Maldupte, syr Wyllyam Bygot, wyth manye other greate heyres, lordes, knyghtes, and gentylmen, ladyes and gentylwomen, to the nombre of a. C. and xl. Besydes the yemen and marryners, whiche were more than halfe an hondred, takynge passage by nyghte, were al drowned in the bottom of the sea, excepte one man, theyr bodyes neuer fownde. *Guilhelmus Malmesbury*, *Simeon Dunelmensis*, *Rogerus Houeden*, *Matthæus Paris*, & *Ioannes Capgraue*. *Libro .ij. De nobilibus Henricis.* Some monkysshe writers hath iudged the curse of quene Maude, whyche was a professed votarye, to be the cause of thys ruyne, as is sayde afore, some other attrybuteth it to the vyce of sodometrye, whyche manye of them hadde learned of the monkes and the prestes after the solempne professyon of theyr newe vowe of chastyte. But I do thynke it to be a plage of God vpon the kynges postervte, for sufferynge so greate a myschefe to entre in hys tyme wythoute contradyccyon as that sodometry was, and as was the condempnacion of the

Lordes. Ladies. writers. A plage.

Christen ministers marrpages. For in hym (Polydorus sayth) vtterly ended the dissent of the Normannes bloude in the male kynde, accordynge to the wyse mannys sentence, Sap. iiij. The plantes of aduoutry shall take no depe rotynge. As he was the sonne of a bastarde, and suffered thys preposterouse religyon or bastardye of prestes without wyues, to take place here in hys dayes, to the vtrayse of bugge ry, and neuer respyted it beynge gods immedyate mynistre.

Bastard

¶ Cellus an archebyshop had both a wyfe and chyldern.

Cellus.

CEllus the great archebyshop of Armach and hygh prymate of Irelād, had both a wyfe and chyldren in tyme of hys archebyshoprye, accordynge to the vsage of that contrey. That archebyshoprych, S. Bernard sayth) with the primacye of the whole lande, was holden as an inheryptaunce in one hundred, by xv. generacyons, the sonne alwayes succeding hys father. And. viij. of them he reporteth to be wonderfullye wele learned, but allwayes they toke their orders for that long season, without any bowe of profession. Neyther wolde the people suffer any other to take that hygh offyce, saue only them whyche were of the same howse and pro-

No bowe.

genye,

genye. Thys hath S. Bernard *in vita Malachie*, so hath *Vincentius*, *Antoninus*, *Petrus Equilinus*, and Johan Capgraue in their hystoryes of sayntes. What a beastly fole is Johan Eckius than, whyche reporteth in hys Enchiridion, that it hath not bene hearde sens the death of Christe, that any prest hath married a wyfe, doctour Coole and other Papistes maynteinynge ỹ same here in England? Thys Celsus at the latter, beynge an olde dotynge man, and seduced by them whyche taught lyes in hypocrisye, was the first that brought into ỹ regyon, that doctryne of deuyls whyche condempned marriage in the clergye. ffor he sent hys wyfe in a bysyon (they saye) a woman of a large and reuerende countenaunce, to surrendre, as he saye a dreame, he pastoral crosse to one Malachias which had professed chastyte about the peare of our lord a M. a. C. & xx. Many mad packynges were amonge these Rompish sayntes, whan the bysshoprykes waxed fatt. Pope Adryane the. iiij. xxiiij. peares after whych was an Englysh man, and Pope Alexander the thirde. xvi. peares after ỹ, in their tyrannye commaunded kyng Henry the seconde, to subdue the Irysshe nacyō as heretykes and rebelles, bicause the people there withstode their procedynges for their bysshoppes and prestes marryages. And for that victory they confirmed hym

Eckius.

Reuered

1120.

Irel a

lorde of Irelande. Loke the chronycles of Nicolas Treueth and Johan Hardynge.

☞ A lecherouse Cardynall condemneth prestes marryage.

1125. Joannes de Crema, the preest Cardynall of S. Grisog in Rome, was sent into Englande and Scotlande, from Pope Honorius the seconde, as high commissyoner and legate from hys ryght syde, in the yeare of our lord a M. a. C. & xxv. to se that all thynges were wele there in the clergye to hys behoue. Besydes hys generall commissyon, he sent priuate letters to the kynges and the prelates of both those regyons, to receyue hym as his own dere sonne and as S. Peters holy vycar, whyche declareth his autorite not small. This legate with great pompe thus entrynge into Englande about the feast of Ealtre, was honorably, honorably I shuld saye, receyued of the prelates, and went banketynge and reuelynge from bysshop to bisshop, and from abbot to abbot, tyll he came to the water of Twede and the towne of Roxburgh in Scotlande, where as he founde Dauid the Scottysh kynge. His legacye there performed and all his bagges wele stuffed, he returned agayne to London. and at Westmynstre vpō ỹ ix. daye of Septēb. he helde with. ñ. archebysshoppes, xxiiij. bysshops, xl. abbottes, & an innume

A legate

Bagges

innumerable multitude of the clergye and commen people, a great ſpnode. Where as he rpgozouſly and ſtoughtly repiyed agaynſt thoſe preſtes, that wold for no commandement forſake their marryed wives, repetynge oft this vnſempnge ſentence, that it was a ſhamefull matter to ryſe frō the ſydes of an whore to make Chriſtes bodye. A clauſe was this in qualpte not vnlyke to hym that vttered it, whyche was an pdolatrouſe whoremonger. He ordapned in that ſpnode, that preſtes ſhuld kepe companp with no kynde of women, he condempned marrpage to the. vñ. degre in bloude, and that no preſtes ſonne ſhulde clapme churche or prebende bp inherptaunce, ſolpſhelp concludpnge with thys verſe of Dauid, Pſal. lxxxiii. *Pone illos ut rotam, &c.* Make of them a whele, lorde, that ſape, we woll haue the howſes of God in poſſeſſpon. *Simeon Dunelmenſis, Rogerus Houeden, Henricus Huntendunenſis, Radulphus de Diceto, Matthæus Paris, Ranulphus & Rogerus Ceſtrenſis atq; alij.*

Sentēce

A verſe.

☞ This Cardpnall ſheweth the firſt fruites of that chaſtpte.

Cardpnall.

THe preſtes bepng moued with ỹ ſurioufe acte of this Cardinal, & therwith perceyupng him to be a mā of lighte conuerſacion, ſo narrowlp watched him ỹ night folowpng, that they toke him in bed with a notable whore. The matter

was verp open (sayth Roger Houeden) for it was done at London, where great plentyes of wytnesses. It coulde not wele be hydden (sayth Henry of Huntyngton in ỹ viii. booke of hys chronycles) neyther was it fytt to haue bene kept secrete from the knowledge of men. If any be offended (sayth he) that a preest shulde marry, lete hym kepe it to hym selfe, leest he fall in ỹe daunger as ded thys lozdely legate. Thys Cardynal was he (Polydorus sayth) that beheld a small mote in an other manys eye, and could not perceyue the great beame in hys owne. The preestes ded hym no wronge, that in thys case dysobeyed hys vniust procedynges. Nothyng was found more vnfytt, than to require so straygbtly of others ỹ hys selfe could not do. Thus he that entered with honour and pompe, went home agayne to his father with shame and confusion. The actes of S. Peters vycar were all turned ouer, and the religyous sytteynges of the prelates there, were vtterly laughed to scorne. The bysshoppes and fat abbottes departed thens wyth reade cheekes, not glad of the bawdy chance that happened, and they lete that matter passe for the space of more than thre peres after. For the slaundre was not small, Mathew Paris sayth. So returned the preestes ones agayn to their wyues, & were muche more bolde than afore. *Præfati auto-*

Secrete.

Vnfytt.

Asha-
med.

res cum Polydoro & Fabiano.

The kyng deryd eth the bysshoppes proceedynges.

NOt all forgetfull of their wycked fathers assayres, the prelates of Englande in the yeare of our lord a M. a. C. and. xxix. gathered themselues togyther at London yet ones agayne, in ỹ first daye of August, to put the prestes clerely from their wyues. At this great counsell (sayth *Ricardus Premonstratensis*) were all the bisshoppes of England, except. iiij. whych dyed, as it chaunced, ỹ same yeare, that is to saye, of Wynchester, Durham, Chestre and Herforde. Their processe was all agaynst the cocasses or the cookes of ỹ curates, that they shuld not dwell in honse with them. ffor after the prestes had bene compelled to renounce the tytles of their wyues, they kept them in most places vnder the name of their cocasses, lawnders, and seruyng women. The kyng perceyuyng the malyce of the bisshoppes, and seynge aduauntage to growe therupon, by thys proper polycye decepued them. He toke vpon hym the correction of them, and prompted to execute true iustyce. But in the ende (Mathew Paris sayth) he laughed them all to scorne, and takyng a pension of the prestes, he permytted them styl peaceably to holde their wyues. Polydorus reporteth, that the kynge gote of the

1129.

Processe

Lucre.

clergye

A craft. clergye thys autoryte ouer the prestes, by a fyne craft of conueyaunce. And whan he had so done, mysused it. A very fyne iudgement of a man learned, so to dyspyse of a pryuces power. The kyng decepued them (Roger Houeden sayth) by the symplycyte of Wyllyam the archebyshop of Canterburp. ffor whan they had ones vncircumspectly graunted hym to execute iustyce vpon the prestes wyues, it turned in the ende to their rebuke and shame, the prestes for money set agayne at lyberte for them. *Prædicti autores cum Ranulpho, Matthæo VVestmonasterienſi, & Rogero Ceſtrenſi.*

Wyues

☞ A myddle swarmynge of Antichristes sectes in England.

Sectes. FOr causes dyuerse, whych some of my readers shall fynde necessary to be knowne, I haue added here the tymes whe in the seconde swarme of locustes, or synnefull sectes of Antichrist hath entered into this realme of England. The first swarme was of the Benedictynes and chanons of S. Augustyne, called the blacke monkes and blacke chanons, of whose fattynge vp I haue reasonably treated both in the first part of this worke, and also in thys seconde. The first of this fattre swarme, were the Cisteanes, otherwyse called ỹ whygyt mõkes, which came into this lande in the yeare of our

Cisteãs.

lorde

lorde a M. a. C. and. xxxij. ſettynge their
firſt ſoundacion in the deſerte of Blachou-
mor by the water of Rhie, wherupon their
monaſterye was called Rhieuallis. Saint S. Ro-
Robertes fryers began at Gnareſborough bert.
in Yorke ſhyre in the yeare of our lorde a
M. a. C. and xxxvij. And the orde of Gil-
bertines at Sempyngha in Lincolne ſhire
in the yeare of our lorde a M. a. C. xlviij
The Premonſtratenſers or white chanōs,
came in to the realme & buylded at Ne-
whowſe in Lyncolne dyoceſe in the yeare of
our lord a M. a. C. and xlv. The Chartre-
howſe monkes came into the lande & were Charte
placed at Wytham in the dyoceſe of Ba- rers.
the, in the yeare of our lorde a M. a. C. &
lxxx. I reckon not the hoſpytelers & Tem-
plars, with ſuch lyke. Ioannes Hagulſtalden-
ſis, Ricardus Præmonſtratenſis, Ioannes Cap-
graue, Thomas Scrope, & Polydorus Vergi-
lius. All theſe at their firſt enteraunce, were
very leane locuſtes, as they are in S. Jo- Locu-
hans reuelacyon deſcribed, barren, pooze, ſtes.
and in outwarde aperaunce very ſymple.
But in proceſſe of tyme, through ſymulate
holynelle, they grewe fat lyke their fello- ffatte.
wes. They gote them lyons faces, and
were able to buckle with kynges. Their
lecherouſe actes, I ſhall hereafter de-
clare.

☞ Kynge Steuen profeſſeth a
ſlauery to Antichriſt.

How

How kyng Steuen became an instrument to their wycked vse, in ỹ
peare of our lorde a M. a. C. and
1135. xxxv. it is easely knowne by ỹ othe which
they compelled hym to make at hys coro-
nacyō, what though he ded not in all poyn
tes obserue it. Thys is the othe, as *Ricar-
dus prior Haguſtaldenſis* hath written it in
hys small treatyse *de geſtis regis Stephani*.
Marke it. I Steuen by the grace of God,
Steuen. good wyll of the clergye, and consent of ỹ
commens, elected kyng of England, and
by Wyllyam the archebyshop of Canter-
bury and legate of the holye Rome church
vnder Pope Innocent the seconde, confir-
med, make faithful promyse to do nothing
Abowe. here in Englande in the ecclesiastycall af-
fayres, after the rules of symonye, but to
leaue, admyt, and confirme the power, or-
der, and distrybucyon of all ecclesiastycal
persones, and their possessyons, in the han
des of the bysshoppes and prelates of the
same The auncyent dignitees of ỹ church
confirmed by olde priuyleges, and their
Custo- customes of longe tyme vsed, I promyse,
mes. appoynt, and determyne inuiolably to con
tynue. All the churches possessyōs, holdes,
and tenementes, which they hytherto haue
had, I graunt them from hens forwarde
without interrupcyon, peaceably to pos-
sesse, etc. Beholde here what popettes these
Market lecherouse luskes made of their kynges, &
se I

se (I praye pow) if they sought any other commen welthe than of their pdell bellyes in that proude kingdome of Antichryst? Was thys a folowynge of Christ after ỹ Gospell, thus to illude their Christen gouernours? Nay, it was rather a ronnyng after Sathan in the blasphemouse impta-cyon of ỹ byshop of Romes decrees. The last plage of God lyghte vpon thys vnfaythfull generacyon, if they wyll not yet beholde these eyes of their wycked fathers, and abhorre them from the harte. A plage.

☞ The rebellyon and cautels of bysshoppes agaynst the kynge.

IN the next yeare folowynge, notwithstandyng thys othe, kyng Steuen reserued to hymselfe the inuestynge of prelates, Mathew Paris sayth, and shewed vnto the clergye many other displeasurs. Wherfore in processe, they caused Maude the empresse, contrary to their othes of allegeaunce, to come into ỹ realme, and to make clayme to the crowne and strongely to warre vpon hym. ffor ỹ whych he emprysoned and banyshed certayne of the bysshoppes, chefely Alexandre of Lyncolne, Nigellus of Elye, and Roger of Salisbury. He feared not to go vnto Oxforde, and to sytt there in open parlyament, whyther no kynge myght do (they 1036. Prelates.

sayd)

lapde) wythoute a shamefull confuspon. ffrom Roger the bpshoppe of Salisburp he toke the .ij. Castels of Wpses and Sherburne, fyndynge in them moze than .xl. thousande markes in moncpe, wherwith he perfourmed the greate marrpage bewene Constaunce the ffrenche kynges sistre and Eustace hys sonne and heyze. Typs bpshoppes sonne (bp ipke he hadde a wpfe) whyche had bene the other kinges chauncellour, this kinge handeled harde, to come to hys purpose. He kepte hym fastenynge, thzetened him hangynge, and at the lattre bannpshed hym the realme, whyche cost the bpshoppe his lyfe. A naturall father. Anon after the bpshoppe of Wynchestre bepng the popes great legate and percepuynge the clergye not to be regarded, the realme bepnge than in diupspon betwixt them bothe, that is to saye, the kynge and Maude the empzesse, he called a counsel of prelates and enacted it for a lawe, that what so euer he were, that layed violent handes vpon a churche man, he stode accursed wyth boke, belle, and candell, and mighte of none be assopled, but of the popes owne persone. He ordepned also that no preste frō thens fourth shulde assiste any kinge in his warres, Ioannes Hagustaldensis in historia xxb. annorū, Rogerus Houeden, Giraldus Cambrensis, Matheus Paris, Polydorus, & Ranulphus,

A helpe.

A sinode

Accursed.

☞ The kynge empriſoneth the canons wiues of Paules.

Radulphus *de Dieeto* doth ſhewe it plainely in his abreuiaciõs of chro nycles that in the yeare of our lord 1137. The kinge was in diſpleasure with William the deane, Raufe Langforde, Richarde Belmeis, and the other canons of Paules at London, about the eleccion of their biſhop. ffor cõtrary to his expectacion they had choſen Amſelme the other Anſelmes nephew, which was than abbot of Burie, & a man of ſuſpected liuing, as witneſſed Turſtanus in an epiſtle to the pope. Wherupon the king toke all their wiues otherwiſe called their kitchine maydes for doubt of the ſpiritual lawes, in their beſt apparelinges, and put thẽ all in the towre of London. Where as they were kept very ſtraightly, and not deliuered againe without bodily ſhame, deminiſhment of their fame, and greuouſe expenſes, ẏ ſtorie ſaith The biſhoppes, archedeacõs, chaũcellours, & deanes were in thoſe daies moſt cõmenly, al of one kindred, as the ſeide Radulphus reporteth. The biſhop of Ro. Innocẽt, than wrote into England, ẏ Peters litle ſhip being long toſſed on ẏ water vexed, troubled, & oppreſſed of enemies, was very like, if remedy were not foũd in time to be ouer rowne & drouned, the ſhourges of ſciſmatikes & of heretikes wer ſo great.

1137.

Turſtã.

Prelates.

Loke

Heretyques. Loke *Ricardus Hagustaldensis in hys small treatyse de bello Standardico, & Ioānes hagustaldēsis in descriptione eiusdem belli.* By the scysmatykes he ment those prestes, whych wolde not leaue their wyues at hys wycked persuasyons, and by the ly̆te shyppe, hys owne sorcerouse synagoge of detestable shauelynges.

☞ An other counsell holden agaynst prestes and their wyues.

1138. Upon thys occasyon came Albericus ꝑ bysshop of Hostyense, in post from Rome, in the yeare of our lorde a.M.a.C.and.xxxviii. as the bycegerent of Pope Innocent the second in Englande and Scotlande. Thys Albericus called a synode at Westmynstre in the xiij daye of Decembre, for thys whole tregpō, wherin he had to assocyate hym. xviij. bysshoppes and. xxx. abbottes, besydes the greate nomber of other dysgysed prelates. Hys chefe actes were, that no prestē, deacō nor subdeacon shulde holde a wyfe or wo-

No wife man within hys howse, vnder payne of dysgradynge from his Chrystendome, and playne sendynge to helle. That no prestes sonne shuld clayme any spirytuall spuyng by heretage. That none shulde take benefyce of any lay̆e man. That none were admytted to cure whyche had not the letters of hys orders. That prestes shulde do no bodyly labour. And that their transubstan-

cya-

cpared God ſhuld dwell but. viii. dayes in the boxe, for feare of worme eatyng, mowſpoge, or ſtynkynge, with ſuch lyke. In all their counſels they ſonge ſtyll one ſong, folowynge the ruſtye voyces of Ypolidoride and Paſchall. *Ricardus & Ioannes Hagustaldenſes.* Wonders were ſeane in the ſkye about thys tyme, Mathew Paris ſayth. In England was felte a palpable darkeneſſe with a terrible earthquake, & ſunne 1140.
aperynge lyke ſacke clothe, Ano. vi. Such an horrible eclipſe (ſayth he) was ouer all thys lande, that men feared the heauens to haue bene decaped. The ſunne in ſome places (Ioannes Hagustaldeſis ſayth) apered lyke ruyche ſyluer, to the wonderynge of Mark it
manye. Theſe maruels woldr be marked of them, whych couete to vnderſtande the myſteryes of tymes after the holye ſcryptures.

¶ The true meanynge of ſygnes in the firmament declared.

By thys tyme had the prelates a Wyttes
nombre of crafty wyttes in the vniuerſityes, whych were as able by ſchole learnynge to defende a falſhede, as euer were Chriſtes diſcyples by hys heauenly doctryne to manyteyne a verye. Theſe by a contynuall exercyſe in diſputacyons, became very crafty and ſubtyle. They toke it for an ornature of learnyng, and for a thynge very conducyble to the

vnderstandyng of the scriptures, to define and diuyde all thynges, as ded the peripatetyckes or naturall philosophers of Aristotles secte, and so to proue them by naturall demonstracyons. Glorienge in the sublymyte of their wyttes, they wolde be taken for men much wyser than were the Apostles and prophetes, and in their doynges preferred the Idees or ymagynacyons of Plato, to ỹ eternal spryte of Chryst. In the rowme of the synely philosophie of God, they placed fayne and vnfruitefull allegorys, as ded the olde Essenes, and as doth in our tyme the wycked secte of Anabaptistes, imputyng those thynges to our synnefull wurkes, whych only pertayneth to the kyng dome of fayth. Thus ded the wysdome of the flesshe erect her selfe agaynst Gods heauenly wysdome, preparyng a waye to Antichryst and the deuyll. These doctours husyly dysputed of Petres autorite, and of the worthienesse of monkery, to make good the pryde of the bysshopp of Rome, and to confirme the hypocrysye. Of thys nombre was Ricardus de Sancto Victore a Scott in Paris, Alexandre Negham and Robert Crikelade here in England, all regular chanons. By thys maye ye vnderstande, what it ment, that the sunne apeared so darke in the skye.

Define.

Plato.

Mysdoome.

1140.

For

ffor the heauens (Dauid ſayth) declareth the glorye of God, and the firmament ſheweth hys handye worke, or dedes of hys perimpſſpon, Pſal. xviij. Dauid.

☞ More examples, declarynge thoſe marueples.

ABout the ſame tyme were the byſhop of Romes lawes brought into thys realme, by Baldewyn the archebyſhop of Canterburye. But ſo ſone as kynge Steuen had knowledge therof, he condempned them by acte of Parlement, commaundynge by proclamacyons and ſtrayght iniunctyons, that no man ſhulde retayne them vnder great penalte. By meanes whereof, they were in ſome places torne to peces, and in ſome places brent in the fyre, as by good mennis iudgement they were no leſſe worthie. ffor they were verye muche agaynſt the commodyte of kynges and their comē welthes, chiſtē magiſtrates & powers 1140 Decrees

Ioannes Sariſburienſis in Polycratico de nugis aulicorum libro viij. cap. xxij. Both the monke Gracianus whych collectyd togyther the Popes decrees into one volume, called the concorde of lawes dyſcordaunt, and alſo Peter Lombarde hys brother, in the rablement of hys vnſauery ſentences, complayned very ſore, that many in their tyme beleued, the only ſubſtaunce Petrus.

of breade to remayne in the sacrament of Christes bodye. Yea, the best learned maisters of Paris (Johan Tyssyngton sayth, in his boke agaynst the confessyon of Wyclyue) were at the same season of thys opynyon, that in the sacramental wordes, Esse was to be taken for *significare*. Agaynst whom these adulterouse chyldren, Gracianus and Petrus, brought forth thys smokye conclusion, not out of the scriptures, but frō their owne fantasyed wyttes. That the only symplytude of bread and wyne remayned, but not the substaunce of them. Many suche mystes of madnesse were brought in, thys season, only to darken the cleernesse of the sunne, or to turne the veritie into a lye, Roman. i. But as dust at the lattre shall they vanyth from the earthe. We partly beholde it nowe.

Esse.

To darken.

¶ Priestes marryage at Worwyche, praysed and scorned.

Saint Wylyam of Norwyche, a martyr, whych was ther chyldren in Christes church abbeye, in the yeare of our lorde a. M. a. C. c. xliii. was crucifyed of the Jewes dwellyng than in a place yet called Abrahams hawle. Elwina thys S. Wylyams mother, had a yong preest to her father, whose name was called Wulwarde, whyche was a man famouse, the storye sayth, both in good lyfe and learnynge, plentyously haunyge the

1144.

Wulwarde.

gyft

gyst of expownyng secrete mysteryes. Her other syster Lwina, beynge also thys prestes doughter, was ioyned in lawfull mar- Goodwyn.
ryage to an other preste, called Goodwin. Thys preest had a sonne called Alexander, whych was a maryed deacon, and loked after the decease of hys father, to enioye hys benefyce by inheryptaunce. Eyther must thys legende of S. Wolfram, writte of Thomas Monmouth a monke of the same abbeye, be a wycked thynge for alowyng these two prestes maryages, eyther els that cytie of Norwyche hath had Maryage.
most wycked and tyrannouse rulers in this our tyme. ffor a v. yeares ago, which was the yeare of our lorde a. M. D. and xlv. vpon the xxv. daye of June, a cruel iustyce 1545.
and as wycked a mayre within the same cytie of Norwych, emprisoned a faythfull woman, and sought to put her to most shamefull and cruelt death, haynge none other matter agaynst her, but only that she had bene the wyfe of a preste, whych had bene (wele bestowed) a preacher amonge them. Men
But God in conclusion prouyded a learned lawer and a ryghteouse iudge for her delyueraunce to both their confusyons. A wonderfull thyng, that thys shuld be cryed lawfull in their cathedrall church with ryngyng, syngynge, and sensynge, and in their yelde halle condemned for felonye and treason. There ded they worshyp it in

it in their scarlet gownes with cappe in hande, and here they improued it with scornes and with mockes, grenning vpon her like termagauntes in a playe. But lete them nomore loke to be forgotten of their posterite, than were Judas and Pylate whome the worlde yet speaketh of. Healthy busshardes and ignorannt archeheades, more fyt to kepe swyne, than to rule Gods people.

mockers

¶ The tyrannye of those wycked ministers of Antichrist.

A mother.

HEr comming to that cytie was to hir, as became a mother, an ordre for her chylde, whych had vndyscretely bounde hymselfe prentyse within peares, to one whych was neyther honest nor godly. As this false iustyce & as frantyck a maper, had knowledge of her being there, they sought not to rectifye her mistcause, beynge a desolate woman, but they conuented her afore them as she had bene an yll doar, and layed vnto her charge both fellonye and treason. They streyght ly first examined her, where and whan she was marryed, and what they were whych were at that marryage. And whan she had made them a true and honest answere, they lawhed, toyed, and scorned, demaundynge of her, if she were not ashamed of that doynge. But lete them be ashamed of synne, of oppressyon, bribery, pyo-

Examynacyon.

latry,

lafry, and tyranny whyche they haue lar-
gely vsed, for there belongeth no shame to
the holy institucyon of God, sanctyfyed
of hym to mannys vse, though the great
deuyl of Rome hath made them beleue so.
Than as wyse as .ij. wyspes and as godly
as .ij. goselynges, they examined her
what her beleue was in the sacrament, to
dryue her into more depe daunger of
death, callynge her husbandes doctryne,
erroneouse, heretycall, and sedicyouse doc
trine. But this I protest vnto them, which
am her husbande in dede, that I wyll be
able to defende my doctryne, whan they
shall not be able to iustifye their most cru-
ell and wycked example, in defendynge
of the byshopp of Romes tyrannye. I am
depely in their bokes, men saye, therfore
lete them not blame me, if they be in my
bokes agayne. It is the nature alwayes
of an historye to declare the goodnesse and
malyce of tymes by the dyuerse actes of
men, to the warnynge of others, whyche
I in my writynges haue decreed to fo-
lowe. I haue knowne their cytie in my ty-
me grieuously plaged with fyre, water, pe-
stylence, and warre, aboue all other cyties
within this realme. Lete them therfore re-
pent their wyckednesse, least the lattre pla-
ge be most greuouse of all.

No shame.

doctrine

J. Bale.

☞ Of Tyndalus byshons, and the pre-
sties with their sea crabbes.

1148. Tvndalus a knight of Irelād, which had in hys youth ben a man geuē to muche myschefe, had in hys lattr: age many straunge apparicions, and talked in helle (they say) both with deuyls, and angels. A boke he made of those apparicions, which ỹ fathers reserued as most precyouse treasure, to terryfye therwith ỹ weake consciences of the symple, that they shulde gladly gyue theyr money to be delyuered from the fearfull fyre of purgatory. Loke *Vincentius*, *Antoninus*, and *Cornelius Agrippa*. Johan Hagen a charterouse monke, vp a commentary had enlarged it, to set the matter in his time forward. Loke *Tritemius* and *Gesnerus*. To maintayne the marte of money masses, the prestes practysed both in thys realme and others, many fyne feates in that age, and one of thē was thys. Where as they dwelled not farre frō the sea syde, they toke of these sea crabbes and tyed eches vnto them light, and so put thē vpon dead mennys graues in the dark within theyr churche yeardes, to make the contrey pdpotes to beleue that theyr spyrites ded walke. But in one place ỹ persone was deprehended in hys falshede, and all the others therby dyscouered. Ffor the carpenters and masons comming thyder the nexte daye after all sowle vpright, to theyr wurkes, founde amonge the tymbre and broken bycches, a certen of these crabbes wyth

terrour.

Crabbes.

Dyscouered.

wyth theyr candels out. Thys preste was not wyse ynough bycke, that he toke no better hede whyre his spretes became. But I thynke these wurcke men came sonner than he loked for, Ioannes Rimus de spectris & apparitionibus, Andreas Osiander in coniecturis, & Erasmus in epistolis. I could here shewe ye wonders of weping roodes, and sweatynge ladyes, but I lete it passe for lengthe. Autores

¶ An Englysshe pope hath a monke to hys father.

PApe Adrian the fourt was an Englishman, bredde, borne, & brought fourth at S. Albons. xx. miles trō London, and afore hys papacye was named Nicolas of S. Albons. Thys Adryane, or Nicolas whether ye wyll, is reported of certen olde writers, to bethe natural sonne of a ryche and fat abbot of the same monastery, hys mother not ones remembred. And whan he requyred after hys fathers decease, to be taken in amonke amōg them, they contemptuously refused hym. Wherfor he went ouer the sea into fraūce and made hym selfe there a regular chanon, becommynge at the lattre the abbot of S. Rufus in prouynce. Thus clome he vp from one degre to an other tyll he gote the Papacye, wherin he wroughte suche wonders as ded hys predecessoures. Oft tymes in campyare talke with Johan of Nicolas A mōke.

Salis-

Salisbu ry

Salisbury hys contrey man, he had these fyne tryckes and sentences moste true. To take the Papacye (sayth he) is to succede Romulus in murther, and not Peter in shepe kedynge. For neuer is it gotten wythoute the shedynge of oure brothers bloude. None is more wretched than the Rompshe byshoppe, nether is any mannis condicyon more myserable than hys. The seate is thornpe and hath sharpe pryckes on euerye syde, and the crowne is fyerie, fearce, and as hote as helle, wyth suche other lyke. Thys hath *Helinandus Monachus*, *Radulphus de Diceto*, *Ranulphus* of Chestre, and chefely *Ioannes Salisburiensis*, *lib.viii. cap.xviii. De nugis aulicorum*. At the last was the breathe of this Adriane stopped vp with a flye, whiche entered into his throte, and the Papacye left to an other, in the fyft peare of the same.

All true.

1159.

S. William of Yorke, S. Wulfrych, and S. Robert.

S. Wulfram.

Me thynketh, it is a very straunge thynge to consyder the ende of S. William ỹ archebishop of Yorke whiche dyed in the peare of our lorde a.M.a.C. and.liiii. couplynge it with the degre of hys sayntwode. For he dyed a martir, and is allowed in theyr temple seruice, but for a confessour only. But I thynke, there hangeth some mystery in it. Roger Hone-

den

den sayth, that he was poysened at hys masse, by the treason of his owne chaplaynes. And Mathewe Paris sheweth, that in the tyme of hys celebracyon, suche a deadely venym was put into hys chalyce, as dyspuyed him of lyfe. Johan Euersden commeth after, and he declareth the same. Whye shulde he not than be allowed for a martyr? I suppose the answere to rest in this poynt. They were no laye men that put hym to deathe, but anoynted and spirituall confessours. And the shepe of theyr slaughter can become no martyrs, as appereth by al them whome they haue slaine and brent, sens Sathan went at large. It is ynough (I trowe) that they haue made hym a saynt for hys recompens, for other vertues we reade none that he hadde. If poore mynstre had had afore as other great churches had, a shryned patrone, he might wele haue chaunced to haue lost that promocyō. O subtyle sorcerers, your crafte now apere, so that ye can not hyde them. I shulde wryte of S. Wulfrycke, whyche dyed the same yeare, bicause he so conningly, with colde water could quenche the whote flames of hys flesshe, and dyscharge so many prestes of theyr lecherouse heates. I shulde also shewe the vertue of S. Roberte, the religyouse abbot of Knaresborough, that so familiarly ded visite good wholsome matrones

Popsened. 1154. 1159.

Spiritual. Poore.

But

But at thys tyme I leaue it to Johan Lay graue and such other, for want of layser.

☞ The marryage of Marye the abbesse of Ramsey.

1155. Marye the doughter of kynge Steuen, beyng a professed nonne, and abbesse of the famouse monastery of Ramsey, in the yeare of our lord a. M. a. C. and. lv. became werye of her profession, and cõsented to marry with Mathew the earle of Bolayne, preferryng gods honor institucyon to the vngodly pore of the Rompish byshop. Mathew Paris & Thomas Rudborne sayth, that beyng in the cloystre, she was afore that, infamed of lyghte conuersacyon. Coulde there be any better waye than, for cuttyng of that vncomely slaundre, than Gods first ordynaunce? Well, she marryed hym & he her, some writers saye, by dyspensacyon, and some saye, without dyspensacyõ. But how so euer it came to passe, she had two doughters by hym, called Ida and Matilda.

No better.

Becket. Thomas Becket that tyme beyng hygh chauncellour of Englande, shewed hym selfe to thys marryage a contynuall aduersarye, but he could not therin preuayle, the kyng and the great lordes of the realme so depely holdynge therwith. But of thys arose the first grudge that the kynge had agaynst hym, as some of the historyanes reporteth it. In the ende, after that she had

con-

contynued with her husband by the space of xvi. yeares, the was compelled by ꝑ bp-shop of Romes tyrannye & Beckettes cal-lynge on, to returne agayne with many slaunderouse rebukes of the world, to her cloystre. Thys hath *Robertus Montensis in addition ibus Sigeberti, & Ricardus Premonstratensis in annalibus Anglorum.* Thus ded that wycked Antichrist treade vnder hys sylthie fete, all power in heaueu and in earth, exaltynge hymselfe aboue the great God of all, ij. Thes. ij. rebukes.

☞ The begynnynge of the ordre of Gylbertynes.

IOcelyne a knyght of Lyncolne shire, perceyuynge hys sonne Gylbert to be a man muche deformed & not fyt for the worlde, procured hym to be made a preste, & gaue hym the two fat benefyces of Semppyngham and Tirpyngton within hys owne dompynon. The exercyse of this Gilbert, was chefely to teache boyes and gyrles, of whom, as they were growne to more perfyght age, he made a newe relygyon, called of his name the ordre of Gilbertynes. As he ones became person of Semppyngham, with hys parysh preest was he hosted in the howse of one whych had a fayre doughter, as ꝑ custome hath bene alwayes of prestes for the most. And beyng tangled with her bewtie on a tyme as she had serued at the table, he drea- Gylbert A ordre.

a dream med the vpght folowynge, that he had put hys hande so farre in her bosome, as he coulde not pull it backe agapne. Thys mayde (sayth the legende) was one of the fyrste. viij. of whome he began that holye religyon. He secluded them from the talke of the worlde and from the spght of men, enclosynge them vp within hygh walles, teachynge them monasterye rules. Hys buyldynges were suche, that thoughe he had both men and women wythin one monasterp, yet were the men so dissenered frō the women, that they coulde not mete, and they hadde dyuerse rules. The monkes obserued the rule of S. Augustyne, and the nonnes the rule of S. Benedyct, but who kepte S. Chrystes rule there, I can not tell. Thyrtene countes he had wythin the realme, containing afore his death, to the nombre of. DLL. brethern and a. M and. D. systers. Lyke Iohan Capgraue *in uita Gilberti confessoris.*

1148. Rules

¶ A nonne at watton biget with chylde by a monke.

1159. The kredus the abbot of Rpeuall, wryteth in hys small treatyse *de quodam miraculo*, that in an howse of the same ordre, at Watton in yorke shire, was a ponge nonne, put thydre by Henry Murdach the archebyshop a Cysteaux monke, whan she was but. iiij. yeares olde. I praye God she were not hys doughter

in

in the darke, for of suche packynges were
pleuti in those dayes. As thys wenche
grewe in yeares, so grewe she in lasciui-
ousnesse. Her eyes, her talke, her pase,
all were vnsober, wylde, and wanton. Wāton.
Thys nonne fel in loue with a yong mōke
of that howse, which was summhat plea-
saunt. She loked smothelp vpon him (the
storye sayth) and he as gentylpe vsed
her agayne. They began wyth louynge
lokes, and continued with beckes for bres
kynge of sylence. At the lattre they
came to talkes and to vpgyte metynges,
tyll she was left wyth chylde. ffor Migel Migelius.
ius Mireker sayth in Speculo stultorum
which he wrote in the same age.

Quid de Sempyngham, quantum vel qualia
fuman,
Nescio, nam noua res me dubitare facit.
Hoc tamen ad presens, nulla ratione remittā,
Nam necesse nimis fratribus esse reor,
Quod nunquam nisi clam, nullaq; sciente soro-
rum,
Cum quocunq; suo, fratre manere licet.

☞ Thus are thele verses Englysshed.

Of Sempingham, what shulde I muche Gilber-
prate? tynes.
An ordre it is, begonne but of late.
Yet wil I not lete, the matter so pas,
The syllp bretherne, and systers alas.
Can haue no metynges, but late in the
darke, And thys ye knowe wele, is an

heaupe

heaupe warke. Whan this ponge monke ones perceyued that her bellye was vp, he threwe of his disgysed garmētes, and fled vp vpright out of the monasterye, thynkyng at his lapser to haue conueyed her awaye also. But she poore soule tarryed behynde, beynge cruelsonably beaten and ponnysshed in the pryson.

Hefled.

☞ The nonne dismembreth the monke, and is delyuered.

Returned.

Assone ponge man resorted to ye abbeye agayne, myndynge in the dead of the nyght to haue stollen awaye hys louer, the nonnes watched hym and toke hym. Yea, they stript him all naked, & bounde him fast to a stole. Than brought they forth the ponge nonne & put a sharpe knyfe in her hande, compellynge her by moste cruell enforcementes, to gelde him. And whan she had vnconnyngly performed that acte, they toke vp the peces, and with violence thrust them into her mouth. The pong mōke was neuer heard of after for I thynke, he coulde non other but dye of that incision. The nonne returned to pryson agayne. Whā the houre was come of her deliueraunce, Henry Murdach the archebyshop of Yorke sumtyme, whyche was dead more thā .vi. yeares afore, brought with him (the story sayth) two hansom mydwyues from heauen, whych discharged her of her chylde without payne, and

whores.

1153.

toke

toke it fourth with them, (if the ſtakes ſwel lowed it not m) ſo that it neuer was ſeane after. Their holye father Gylbert allowed thys miracle by hys lyfe tyme, and declared it to the forſeyd Etheldred, that he ſhulde chronycle it. If this be not an honeſt connepaunce to excuſe theſe ſhamefull murthers, I report me to yow. But thys ſtorye was not alone, if there had bene more Etheldredes to haue brought them to lyghte. Of theſe double Gylbertynes of both genders, men and women, thus writeth the forſeyd Migellus.

A ſlyfte

Migellus.

Canonici miſſam tantum, reliquum̄: ſorores,
Explent officij debita iura ſui.
Corpora, non voces murus diſiungit, in unum
Pſallunt, directo pſalmatis abſq; mero.

Thus are they to be Englyſhed.

The monkes ſynge the maſſe, the nonnes ſynge the other,

ñ. ſoztes.

Thus do ỹ ſyſter, take part with ỹ brother Bodyes, not voices, a walle doth diſſeuer, Without deuotiõ, they ſyng both together

☞ The chaſtyte of all other monkes and nonnes in that age.

Migellus the forſeyd Poete, doth largely touche the corrupt ſpuing and hypocreſye of hys tyme, chefely in byſhoppes, preſtes, abbottes, monkes, chanons, and nonnes. Hys boke is all in olde latyne verſes, and is named the glaſſe of fooles, that euery diſſolute pre-

Hypocryſy.

late myght beholde hys folye therin. Of the abbottes thys iudgement he gyueth amonge other.

Qui duce Bernardo gradiũtur, uel Benedicto,
Aut Augustini sub leuiore iugo.

Thewes. *Omnes sunt fures, quocũq; charactere sancto,*
Signati ueniant, magnificentq; Deum.
Ne credas uerbis, ne credas uestibus albis,
Vix etenim factis est adhibenda fides.
Quorum uox lenis, uox Iacob creditur esse,
Cætera sunt Esau, brachia, colla, manus.

Mark it *Rursus in Ægyptum, quam deseruere reuersi,*
Dulce sibi reputant a Pharaone premi.
Carnis ad illecebras nullo retinente ruentes,
In foueam mortis carne trahente cadunt.

They that pretende, to folow S. Bernard,
Benet or Austen, wyych is not so harde.
Falſe thewes they are all, seme they neuer so goode,
Nor yet so deuout, in their cowle and whode.
Beleue not their wordes, nor aparell whyte, (ryghte.

all boyd For nothinge they do, that afore God is
As gentiles Jacob, in wordes they apere,
But in all their workes, they are Esau clere.
To Egypt agayn, they are come to dwell,
Vnder great Pharao, fearyng no parell.
They folowe ỹ flesshe, & seke no restraint,
Which wyll at the last, with hell them acquaint,

This

Thus also he writeth of the nonnes.

Harū sunt quædam steriles, quædam parientes, Nigel-
Virgineoq; tamen nomine cuncta tegunt. lus.
Quæ pastoralis baculi dotatur honore,
Illa quidem melius, fertiliusq; parit.
Vix etiam quæuis sterilis reperitur in illis,
Donec eius ætas talia posse negat.

Some nonnes are barren, and some bearynge beastes, ffruitfull.
Yet are all virgynes, at principall feastes.
She that is abbesse, as her doth befall,
In fruitfull bearynge, is best of them all.
Scarse one shall pe fynde, among ỹ whole rought,
Which is vnfruitefull, tyll age cometh about.

¶ Malcolmus, S. Edwarde, and abbot Eldrede.

Of Malcolmus ỹ kyng of Scottes whiche was the. iiij. of that name, we reade that at the suggestion of superstitiouse monkes, he vowed neuer to marrye. Arnoldus the bishopp of S. Andrewes, haupnge knowledge therof, and cõsyderyng the inconuenyence that might ensue for want of succession, wyselp and Godly dyssuaded hym agayne from that vayne purpose. He required hym to consyder, by the sayng of Plato, that he was not borne only to himselfe, neither stode it vñ hys vocacion, beynge ỹ hygh head or kyng of that commen welthe, to dye wythout Malcolme. A kynge

an heyre of hys owne bodye, wyth other
necessary counsels. *Hector Boethius, li. xij, Scotorum historiæ.* If our great S. Edward
had had store of suche good counsellers,
as he had of Romyshe hipocrytes (I thinke
the crowne of this realme had neuer bene
distained with the bastardes blonde, firste
of the Normannis and than of the frenche
men, the noble Englyshe blonde so extyn-
guyshed, and the lande decaped, tyll God
Maior. rapled it vp agayne. But as Johan *Maior*
thought in his Scottyshe chronycle of thys
Malcolmus, so do I thynke of our S. Ed
warde, that he mighte wele be nombred a-
monge the holyshe virgynes. Which seking
heauen by that kinde of virgynite, ded find
the gate shut vp agaynst them. Mayth. xxv
Thomas Becket of a greate deuocyon to
chastyte, by lycens of pope Alexandre the
iij. translated the corrupted carkeys of
1163. thys Edwarde in the yeare of our lorde a
M. a. C. and. lxiij. and set a shryne ouer it,
garnyshed with golde, syluer, pearle, and
precyouse stone, to cause the people to do
Water. therunto ydolatry. Thomas Rudborne *in meadulla chronicorum*. Colde water was of
great vertu in thys age lyeke. For Johan
Capgraue sayth, that Ethelredus the ab-
both of Rieuall, not only by it abbated the
ardent heates of his flesshe, but extyngup-
shed also the flames of all other lyces.

Sentēces

Sentences wonderful in those dayes vttered.

PEtrus Bleſenſis a worthye learned man, lyenge at london tymes the archedeacon of Bathe, of London and of Canterbury, ſpared not at tymes, ſharpely to reprehende the enormitees of the clergye. Dyuerſe of hys epiſtles are yet to be ſeane, wherin he eloquently towcheth and rebuketh the puffed vp arrogancye of Thomas Becket the archebyſhopp of Canterbury. Oft he compared the clergy to Samaria and Edom, and called our hyghe countenaunced prelates, ſumtyme the glytteringe calfes of Bethell and the pdolles of Egypte, ſumtyme the fatt bulles of Samaria, the chaplaynes of Baal, and thoſe iudges whyche made wycked lawes, wyth ſuch lyke. To take ẏ lord with the houſholde (ſayth he) nothinge is more dampnable than is a byſhoppes howſe, if ye ſeke vertu. Nothynge further from honeſtye, if ye loke for maners. Nothinge more fylthye, if ye iudge after conſcience. Nothynge more rebukeable, if ye reſpect fame. Nothynge more pernycyouſe, if ye marke the example. O lorde (ſayth he) delyuer thy howſe from the greate pdoll, breake the hornes of that ſynnefull one. At Rome filthy lucre peruerteth all thinges, & ſuffereth the mõkes to perfourm theyr lyſtynges, in all kyndes of fleſhely

1160.

Calfes.

Fame

abuſpons, whpche thep redeme bp a pear
lpe penſpon. Thepr lewdeneſſe is tolde
in the Paunpons of Geth, and publp-
thed alſo in the open ſtretes of Aſcalon.
Thus is thepr head captapne becomen the
Anti- pꝛpnce of Sodome, hps dpſcpples accom
chriſt. paunpenge hpm in the chapꝛe of peſtplence,
wpth a greate nombꝛe moꝛe of the lpke.
Wernerus concludeth *in faſciculo tempo-
rum*, that it was than a rare thynge to
fynde a chaſte monke in the clopſtre, and
a moꝛe rare thynge to fynde an honeſte
pꝛeſte abꝛoade.

☞ The freſhe and luſtpe begyn-
npnges of Thomas
Becket.

AS thoſe autours repoꝛte, whpche
chefelp wꝛote Thomas Beckettes
lpfe, whoſe names are Herbert Bo-
writers. ſeham, Johan Saliſburp, Wyllpam of
Canterburp, Alen of Teukelburp, Benet
of Peterburgh, Steuen langton, and Rp-
charde Croilande, he beſtowed hps pouth
in al kindes of laſciuiouſe lightneſſe and le
cherouſe wantonneſſe. After certen roberi-
es, rapes, and murthers commptted in
Tolouſe the kynges warres at the ſiege of Tolouſe
in Languadocke and in other places elſ,
as he was commen home againe into En-
glande, he gaue hymſelfe to greate ſtu-
dye, not of the holpe ſcꝛiptures, but
of the bpſhoppe of Romes lowſpe lawes,

wherby

wherby he spake of all obtayned to be archedeacon of Canterburye vnder Theobalde the archebyshop, than hygh chauncellour of Englande, metropolytane, archebyshop, primate, pope of Englande, and greate legate from Autychristes owne rygh̄te spde. In the tyme of hys hyghe chauncellourshyppe, beynge but an ale bruars sonne of Londō, Johan Capgraue saith, that he toke vpon him as he had ben a prince. He played the courtyer all togyther, and fashioned hymselfe wholly to the kynges delyghtes. He ruffled it out in the whole clothe with a myghtye rable of digised ruffianes at his table. He sought the worldy honour with him that soughte it moste. He thoughte it a pleasaunt thinge, to haue the flatteringe prayses of the multytude. Hys bridle was of syluer, hys saddle of velvet, hys stirruppes, spores, and bosses double gylte, hys expenses farre passynge the expenses of anye earle. That delyghte was not on the earthe, that he hadde not plentye of. He fedde with the fattiste, was cladde with the softeste, and kepte companye with the pleasauntest. Was not this (thinke yow) a good meane to lyue chaste? I trow it was.

Becket.

A ruffian

pleasure

¶ Hys chastyte at Stafforde, and stoughtnesse at Clarendon.

a wēche In the towne of Stafford was (Mat-
thew Paris sayth, Johan Capgraue confirmynge the same) a
lusty mynion, a trulle for the nonnes, a pece
for a prynce, with whome by report, the
kynge at tymes was very familyar. Be-
twixt this wanton damsell or prymerose
peerlesse & Becket the chauncellour, went
store of presentes, and of loue tokens plen-
for loue. tye, and also the louers met at tymes. For
whan he resorted thyder, at no place wold
he be hosted and lodged, but where as she
helde residence. In the dead tyme of the
nyght (the storye sayth) was it her general
custome, to come alone to hys bedchamb-
re with a candell in her hande, to tope &
tryfle with hym. Men are not so folysh,
All chast but they can wele conceyue, what chastyte
was obserued in those prayv, nyce, & wan-
ton metynges. But they saye, he sore amen-
ded whan he was ones consecrated arche-
byshop of Canterbury, and left wele hys
accustomed embracynges after the rules
of loue, & became in lyke relygyouse, that
afore in loue was lecherouse. At hys sey-
consecracion was he made a preste, which
Change requyred a change of lyfe. He receyued
a monkes cowle from Pope Alexandre
(Mathew Paris sayth) made our ladye
hys generall aduocate, and shryned the bo
dy of S. Edward a bysygne, and therfor
he could no longar be vnchaste. In the
yeare

peare of our lord a M. a. C. ℔. lxiiij. at Clarendon, Johan of Oxforde beynge hygh preſydent of the counſell, many thynges were proponed concernynge the inueſtytures, offyces, and enoumptees of the clergy, and lawes made therupon. Wherunto the archebyſhopp Becket with the other byſhoppes condeſcended and were ſworne. But whan he ones perceyued ỹ they were repugnaunt to the terreſtryall godhede of the byſhop of Rome, he fretted for wodenesse, and was angry with himſelfe, addynge to hys othe this ſubtyle clauſe to make it of none effecte, *ſaluo in omnibus ordine meo, & honore ſanctæ eccleſiæ*, myne order ſaued alwayes, and the honour of holye churche reſerued. By this he was able to denye all agayne at hys pleaſure. *Matthæus Paris, & alij.* 1164. Preſtes. Addicyõ

Antichriſt he preferreth to hys kynges obedyence.

Within the ſame yeare the kynge made an acte, ỹ men of the church commyttynge offences notable, ſhulde be exautoryſed or dyſgraded by the byſhop of the dyocele, a iuſtyce beynge preſent, & ſo delyuered to ſecular keppng, tyll he ſuffered accordynge to hys demerytes. The occaſyon of this acte was one Philippe Broie a preſte and canon of Bedforde, whych cowardly had kylled a man. This proude ſturdy canon bearynge him ſelfe An acte. A preſte.

selfe very bolde vpon his Rompish orders, was at vtter contempt and disp̃aunce of the iustyce, geuyng him full many obpro-brouse wordes, as though hys offyce had bene but a slauerye to hys oplye preste-hode. Than stirt vp Becket, and starkeled iphe a lpon, sekynge by all trapterouse meanes to bryng the kynge vndre, and to exalte the tyrannouse kyngedome of Antichrist to the very heauens. He furpouse-ly contended with hym to the very death, that prestes and other within oplye or-ders, ought not for theste, murther, bug-gery, and other iphe deadly offences, to be exampned and ponnyshed by the publy-que magistrates, as the lape sort were. He affirmed it also with stomache, that the churches fredom was suche, as the tem-porall kynges had nothynge ado with thē whiche were anopnted and shauen, they beynge therby the Rompish Popes creatu-res and not hys. *Radulphus Niger*, *Radul-phus de Dicето*, *Matthæus Paris*, *Matthæus VVestmonasterienſis*, *Rogerus Houeden*. *Ri-cardus Croilande*, *Nicolaus Treueth*, *& alij plerique*. An exceadyng great thynge were it, to declare the subtyle practyses, deupses, dysguysynges, crastes, colours, cauyllati-ons, & other treselynges, to bryng all hys matters to passe against the kynge, and a werynesse to the reader to rehearce them, wherfore I lete them ouer passe.

Vndre.

Becket.

Autour.

Artycles

& Artycles, for whome Becket is admitted the Popes martyr.

Dyuerse of our chronycle writers, doth testyfye in their workes, that these were the artycles wherfor he stroue with the kynge. That no spirituall cause ought to be pleaded in the temporall court. No clarke may be compelled to answere in matters before the kynges offycers. Patrones maye lawfully and freely gyue benefyces without the kynges allowance. A bysshop or pastour maye freely go out of the realme without the kynges lycens, for the ryght of his churche. He that is ones excommunycated, must haue hys discharge of the spirituall court, and not of the kynge. The clergye and layte must be clered of their offences by the ordynaryes, and not by the kynges iustyces. Appellacyons made from one degre to an other; as from the lowar ordynary to the hyghar, maye be ended without the kynges consent. Landes and tenementes maye lawfully be gyuen to the clergye in almes, wythout the kynges commyssyon. Spirytuall promocyons ought only to remayne in the handes of the superiour ordynaryes, whā theyr occuppers are dead, till others succede in their roumes, and not in the handes of tēporal mē. Religiouse men

articles.

Cursed.

No king

ought

men ought not in the quarell of their kynges, to go to the warres. They that flee vn to sayntwarres, ought there to be socoured agaynst the temporall power, & their dedes made open to the iudge ecclesiastycall. Clarkes, curates, and prestes, are not bounde to come to the commen iudgemen tes at sessyons, or assyses, neyther yet to be at them though they be commaunded. See what good stuffe here is, to make a martir. All is to dempnyshment of a kynges power, and nothynge els.

Clarkes

☞ Becket stapeth the Popes churche, by confoundynge heretyches.

1164. IN the same yeare of our lorde a M. a C. and lxiiij. was Thomas Becket reckened (Mathew Paris sayth) suche a mightye, stedefast, and strong sure pyllour, as the whole church both leaned vpon, and was also staied by. But ye must consyder, that it was the Popes churche that he ment and not Christes, for that hath a staye stronge ynough of him without mannys helpe. Marke the forsayd artycles. The church (sayth he) shaken, was ready to haue fallen, and the Pope which was set vp as a staffe to haue staied it, was at that tyme so broken, that the shyuers or peces wounded him, Thomas lokyng for nothynge els, but martyrdome for the churche. In the same yeare were in Englande certen godly men, whome some Po-

a church

pish

pplsh writers dyspapuously calleth Mai deanes, some publycanes, some false Apostles. These were at Oxforde straightly examyned of the bysshoppes, and so brought to iudgement by this Becket, for holdynge these oppynyons. That the churche of Rome was that whore of Babylon, whych had forsaken the fayth of Christe, and that barren fygge tree without fruite whych he reproued, and that no Christen man was bounde to obeye the Pope and hys bysshoppes. That monkerye was as the dead carreyne that stynketh, and that their vowes were erpuolouse, ydell, and abhomynable, bepnge the bpspzpngynge braunches of Sodome. That their orders were the great beastes characters, and their temples the wurse for their hallowynges. That purgatory, sayntes worshyppynge, masses, and prayenges for the dead, with such lyke, were most deuylysh inuencyons. ffor mayntaynynge these and other lyke oppynyous, agaynst the proude synagoge of Rome, they were sealed in the faces at Oxforde, wyth whote syerpe keyes, and so banmshed the realme for euer. *Radulphus de Diceto, Matthæus Paris, Guido Perpinianus de hereſibus, Thomas VValden ad Martinum quintum, & Bernardus Lutzenburgus.*

Christes vnes.

Monkery.

Oppynyons.

& Hys trapterouse ende, and aduaunce-ment aboue Christ.

Whan

Whan Becket was returned again into Englande, in the peare of our lorde a. M. a. C. and. lxxi. after. bi peares exyle, he outragiously troubled ten of the bysshoppes, to the kynges great dyshonour. Wherfore Harps sayth. ffor the only cause why he so hatefully persecuted them, was, for that they hadde fulfylled the kynges desyre, in anoyntynge his sonne Henry ỹ yonger to raygne after hym, not haupnge hys consente beynge pope of Englande. ffor thys he entered the pulpet, more lyke a mad Bedlem thã a sober preacher. Not to teache Chryste in mekenesse, but in hys wode furye to execrate those bysshoppes, to curse thẽ wyth boke, belle, and candell, and by the popes auctorite to condempne them to helle. Upon thys the kynges seruauntes fell on hym, in purpose (as they toke it) to reuenge their liege lordes great iniury, and hys sonnes dyshonoure. They pared his pylde crowne wyth theyr swerdes, and cut of the popes marke to hys very braine whyls he in ydolatry cõmended himselfe and the cause of hys churche, to hys patrone S. Denyse, beynge but a deade pmage there standyng vpon the aultre. Stephanus Langton, Richardus Croilande, Rogerus Houeden, Nicolaus Treueth, & Ioannes Capgraue. Thus ended he his lyfe in moste ranke treasõ, & was for his labour made a

1171.

Frauncke

Ydolatrye.

God

gods of ỹ papistes. Yea, they charged christ in ỹ ende by cõmaundement, to delyuer vs heauen freely by the shedynge of Thomas bloud, as though ỹ had bene a payment of satisfaction for our synnes. And as therby apered, they put Christ cleane out of office for him, by this cõiuracion. *Tu per Thome sanguinem, quẽ pro te impẽdit, fac nos Christe scandere, quo Thomas ascẽdit.* O thou Christ suffre vs to clyme vp to that place, by the bloud of Thomas whych he shed for ỹ, to ỹ which Thomas mãfully ascẽded. Marke this hardely, for suche a defection frõ Christ as Saynt Paul speaketh of, and for the stronge delusyon that they shulde haue whyche beleued lyes, that they myghte be dampned. ij. Thessalo. ij. ffor here Thomas redemeth Christe and ascendeth to heuen, leuynge vs hys bloude to clyme thyder by. Were there euer greater heretykes, theues, & sowle murtherers, than were our Papistes? I can not thynke it.

Al deuyll

Defec-cyon.

☞ The false miracles, and canonisacyon of Becket.

Myra-cles.

Dffe Christe and of all hys Apostles and prophetes, are not written so many great miracles, as of this one Becket. As that so many sycke, so many blynde, so many bleare eyed, bedred, croked, brouled, mangled, lamed, drowned, palsyed, leprosed, sorowful, expiled, wyth chylde, enpysoned, hanged, and dead,

deade, were by them as by him deliuered. Neyther were there euer so many writers of any poppishe famtes ipse, or so many great volumes made as of hys, as is shewed afore. And all thys was to blemysshe the kynge, and to depresse the hygh power both in hym and in all his successours kinges after him. In the third yeare after his deathe, was he proclamed a saynt by the popes autoritie, and his daye triumphantly celebrated ouer all Englande, hys masse beginnynge with Gaudeamus. The kyng came in all naked, saynge that he hadde a lineu brethe about hys nether partes. He receyued of the monkes a discipline with roddes, and was so absolued of them in

Bokes.

1173.

Absoiled

theyr chaptre howse. He resygned his power vpon their hygh aultre, consented to their vsurped lybertees, and professed him selfe a perpetuall subiect to Antichrist and the serpent, Apo. xiii. O blasphemers of God, and shamelessemockers of men. But Nesarius sayth in the viii. boke of hys dyaloges. ca. lxix. that in the. xlvii. yeare after hys deathe, a questyon was moued in

1220.

ye open scholes at Parys, whether he were saued or dampned. Where as Roger Norman proued hym worthie to be dampned

A rebell

for obstynate rebellyon against his kynge, whiche was Gods appoynted mynyster, Peter the great chaunter of Paris hauing nothinge to obiect in the churches quarell

to

to the contrary, but his minde ten, whiche
were moste manyfolde lyes and illusions.

¶ Kynge Henry fyrste lyeth out vntil halfe
and is agapne blynded.

SO what muste I saye here of the
kynge, called Henry the seconde,
whyche was a verye wyse, well
learned, and godly prince, Petrus Blesensis Henry. ij
doth, in epistola ad Gualterum archiepiscopum Panormitanum. Though he in the yeare
of our lorde a. M. C. lxvij. did presumed
at the popes request, to gyue to be gouerned 1166.
euery shyppe lande within all his dominions, for ayde of the christen warres a-
gaynste the Turkes, and persecutyon. Yea
reade after, the cruell deathe of kynge 1168.
and how the selde pope had wapteined the
treason of Becket agaynste him, he caused
all hys people to forswere his obedience,
from the chylde of xij. yeares to them of ex-
treme age. Item Mathew of Westminstre
in his flores historiarum. In the next yeare 1169.
after, to please hym agaynst pope Alexan-
dre confirmed vnto him the bulle of Adri-
an the iiij. for the conquest of Irelande,
and made him the hygh lorde of that regi-
on vnder him, the Peter pens for euery
chymney that smoked, alwayes to hys fa-
thershede reserued. And thys was Johan
harpsfyelde sayth in hys chronycle) for euer
more whyche the Ipyshe men helde, agaynst Hoour.
the spyrytualte, and for certen heresyes

1171. wherwyth they hadde bene long infected. In the yeare therof our lorde a. M. a. C. and lxxi. were bothe the nobilyte and clergye of the lande swome vnto hym, to take the kynges of Englande for their lordes euer after. Rogerus Houeden.

1188. Kyng chaunce hadde the Scottes in the peace of our lorde a. M. a. C. and lxxxviii. Pope Clement the thyrde in hys hyghe displeasure subiectynge that whole realme to the crowne of Englande, wyllynge their kinges, nobilyte, and clergye, to gyue alwayes to the kynges of Englande, theyr othe of obedyence, as to theyr superioure lordes. Nicolaus Treueth.

☞ A patronage proued inwhych by

b. marryed prestes.

Barnes. NOwe wyll I bringe a matter, whyche Barnes rehearseth in his boke of prestes marryage, because it fell in thys age. In the tyme of pope Alexandre the iii. (sayth he) there was a controuersye for the patronage of a benefyce, betweene the priour of Plympton in Deuenshyre, and one Johan de Halleto-

1176. da. Judges were deputed to heare the matter, Rycharde the archebyshoppe of Canterburye, and Roger the byshoppe of Wynchestre. Before whome the priour of Plimpton proued his personage, by reason that he was in possession therof, & had gyuen it out afore to dyuerse persones.

A priour

If pris

Fyllte (he sayde) there was a prelle of Pympton called Alphege, whych hadde by the gyft of the seyd pypour of Pympton, the benefyce of Sutton, nowe called Plymmouth. Thys Alphege hadde a sonne called Ledda, whyche hadde also the benefyce after hys father. And after thys Ledda was there an other prelte called Almodus whyche hadde the benefyce ighe wyle. Thys Almodus hadde a sonne called Robert Dunpulte, which after the decease of hys father had also the seyd benefyce. And after thys Robert Dunpulte William Bakon hys sonne, enioyed the benefyce ighe wyle. *Ex monumentis eiusdem ecnobij.* Thys is a wytnelle sufficyente, to proue that it is no newe learnynge, nor yet so longe a go sens prestes hadde lawfull wyues, as the pbell heathen papystes do make the ignorannt multytude beleue. And thys was in those dayes an vse throughe oute the realme, that the sonne shulde in benefyces succede the father, eyther els the next of his kinne that was learned, tyll the monkes hypocrelye procured the alteracyon for theyr bellyes sake. Alphege Ledda Almodus Robert Dunpulte William Bakon the sone

¶ Examples howerle that prestes in that age hadde wyues.

Furthermore the seyde pope Alexandre, in hys epistles decretall he weth many of the ighe examples. Examples

And in one, to Johan of Oxforde than bysshop of Norwyche, he commaundeth, that Wyllyam the newe person of Opsle, for clayminge the benefyce by inheritaunce after the decease of his father person Wulkerell, whyche begate him in his preesthode shulde be dyspossessed, no appellacyon admitted. The deane and chaptre of Salisbury in an other place he chargeth, not to Prestes admyt Hughe Howet to the prebende of Wayhorde whyche was hys fathers afore hym, least it so shulde growe agayne into a custome. The yshe he wrote to the Archedeacon of Lincolne, and to other diuerse prelates of the realme, specyallye to the bysshoppe of Excestre, of one Johan a prestes sonne, whyche after yshe sonne succesle. wolde haue succeded hys father. To the bysshop of Wyncestre he the worth there also, that the monkes of Lenton abbeye by Nottyngham, molested one Wliner a preest whyche had peceably holden the benefyce of Wayplehalle by the space of .xx. yeres. The greatest matter they haue agaynste hym, was, that he haue bene that prestes sonne, whyche had bene curate of the same parysshe afore hym. But Curates in thys he dyd ared the monkes, and shewed hym fauer, bycause he hadde there continued so longe. The trampetry of thys bysshe are so manye, that I leaue them

them for ꝛeſponſeleſſe. Lete thoſe lewde
papiſtes be aſhamed than, whyche ſolo-
wynge, the lowſye learninge of that dam-
pne dronkarde Johan Echius, in hys fo-
lyſhe Enchiridyon, reporteth wyth hym
and wyth doctour Cocle in theyr ignor-
raunt freneſye, that it hath not bene heard
ſens Chriſtes aſcenſyon, that a preſte ever
marryed, or had a wyfe. Queſtyonleſſe
theyr baſtyſh heades are to blockyſh. Eckius.

¶ Remedyes taughte of S. God-
ryche for dowbes he-
ppnge.

Vpnte Godryche borne at Wal-
ſpole in Northfolke, went fyrſte Pedlar.
abroade wyth pedlary wares, and
afterwardes on pilgrimage to Rome and
Hyeruſalem. In hys returne he profeſſed
the chaſt life of an hermyte at ffynkale by
Durham, and became the great founder of
dyſperſed Hermytes here in Englande.
Muche was he tempted wyth the ſpyrite
of fornycacyon, and had no ſmall a do to
kepe hys bowe of chaſtyte: To abate the
great heates of hys fleſhe, he ſoughte dy- Heates.
uerſe remedyes, but marryage was none
of them, for that was not thought in thoſe
dayes holye, though it were of God. He
tombled all naked among bryres and thor-
nes. He wore ſumtyme a ſhyrte of heare,
and ſumtyme a coote of mayle nexte hys
ſkynne. Of bareliſs he made wythin hys

Water. own chapell a welle, wherin he stode to ye chynne in ye tyme of hys heates. For in the night alwaies was he most greuously tepted with the deuyls. But one of them transfourmed into an he deuyll, turned vp hys brode bumme, (if deuils haue buttockes) & made suche a shewe there, as I am ashamed to wryte. He that hath deuocyon to

Legede. knowe the whole storye, lete hym resorte to the holye legende of hys lyfe, that was wont to be redde vpon hys feastfull dayes wyth no small deuocyon. Thys deuyll hadde a nombre of ponge deuils folowing hym, lyke pratye blacke boyes wyth thaym crownes, and I thynke he was the

Heares. great abbot of our votaryes. So was S. Godrycke terryfyed wyth this lecherouse deuyll, that all the heares of hys holye bodye (the legende saith) stode vp lyke sowes brystles. Suche men as hadde barren wiues, complayned to thys holye Godrick, and he made them frutefull by trenge hys gyrdle aboute them. Thys fat carle and fowle forncatoure (the storye sayth) dyed at ffynhale in the peare of oure lorde a.

1170. M. a. C. and. lxx. dopnge more than CC. and. xxviii. myracles wythin fewe peares, and was made a sayncte wyth Thomas Becket. Loke Johan Capgraue.

¶ A counsell at Rome agaynste Buggerers.

The

The buggerye of prestes and relygyouse prelates was in that age so nopsed abrode and complayned of, that in the peare of our lorde a. M. a. C. lxxix. Pope Alexandre was compelled to call a generall counsell at Rome, of CCC and. xx. bysshoppes. Where as he ordeyned agaynst that prestes in anye wyse shulde kepe chastre. And if it chaunced anye of the to be found a buggerer (as they were none other but sodomytes and whoremongers all ỹ packe) he shuld be spiritte excōmunycated, and than bydden from the spyghte of the people, tyll suche tyme as they dyspensed wyth hym. Here was a sore ponyshemēte for so horryble a myschefe, but that they sumwhat tēdered them selues in the same, as occuppers in one arte. He ordeyned also that archebysshoppes shulde ryde in bysyntacyons, wyth nomore than halfe an hondred horses, bysshoppes wyth. xxx. legates wyth. xxb. archedeacons wyth. bij. and deanes wyth. ij. sequestrynge all ecclesiasticall personnes from the iudgementes of the laye magistrates. ffor by that tyme had they gotten of kinge Henry the second, a full reuocacion of regall customes, a cōfirmaciō of the churches liberties, ỹ they might freely appeale to ỹ pope againste all powers, ỹ no clarke shuld be brought afore a lay iudge for no maner of wickednesse, & ỹ he whiche strake a

1179. Sequestred. Ryders. Popys legen

shulde be alwayes pompshed at the bys shoppes pleasure. *Matthæus Paris, & Matthæus Westmonasterienſis.* About this tyme were the secular canons removed from Walthã Waltham by this Popes autorite, because some of them had wyues, and regular chanons whyche were men without wyues, unlesse they were other mennys plated in their rowmes, the kynge of gentilnesse recompensynge Gwye the deane & certen other of these canõs an other way. *Radulphus de Diceto, Rogerus Houeden, Radulphus, Trevisa, & Iohannes Brierſden.*

& Notable sentences of a learned man in this age.

1120 IOhan Salisbury, a chaplayne first of the court, and afterwardes bysshop of Carnote in ffraunce, beyng a man exercysed in all kyndes of good literature, and perceyuynge abuses into lerable daily to encrease in ỹ clergye, with very sharpe rebukes as witly sperpe dartes, oft touched them, both in his familyar epistles and also in hys great worke called Polycraticon. In the Rome church (sayth he) spyteth the scribes and the phariseis, and vpon mennys shulders they lay burdens importable. The great bysshop ther is greuous to all men, and leaue to be suffered of any man. Hys legates are so surpouse and ragynge mad, that a man wolde thynke, as they steppe forwardes,

Burdẽs

that

that Sathan were sent from the face of God to flagelle the churche. They nope where they go, and therin are they lyke to the deuyll. Ryght iudgement with them, is none other than an open spenge and sel lynge. Gayne take they for godlynesse, & the gatherynge of goodes for most high religion. ffor monepe they iustifye ỳ wicked, and ouerloade the afflicted consciences. They decke their tables with golde & syluer, and reuyce in thynges which are most wycked. They eate the synnes of the people, & are clothed with the same. Yea, they diuersly abuse themselues in lykynges of the flesshe, whyls the true worshippers, worshyp God their heauenly father in spryte and verete. He that in any poynt dyssenteth from their doctryne, is eyther iudged an heretyke or a scysmatike. Christ therfore of mercye in this age shewe hymselfe, and teache vs what waye we maye walke a right to his pleasure, with manye suche other clauses. Ex lib. v. cap. xvi. & ex li. vi. ca. xviii. Polycratici.

Lucre.

Dissent.

☞ The insacyable glottonye of Benettes monkes.

GIraldus Cambrensis reporteth in hys worthye worke called *Speculū ecclesiæ, li. ij. ca. iij.* that as kyng Hēry the seconde was huntynge at Wildefolde, ỳ pryour of S. Swithunes of Wynchestre and .xiij. of hys monkes, fell down

1187.

vpon

bpō their knees afore him in the myre, and with weppnge teares complapned, that Richarde Wore their bishop, had dempnyshed their fare of. iii. dishes at every meale whyche their founders had allowed them for the maintenaunce of Gods seruyce. The kynge demaunded of them, how many remapned? They answered, but. x. only, where as afore of custome they had xiij contynuynge from the dapes of S. Swythune to that present. With that the kynge called hys lordes vnto him, and swore, as hys fashyon was. By the eyes of God (quoth he) I iudged of these monkes, that their howse had bene brent, or that some other pll chaunce had fallen vnto them. And now I perceyue their matter is none other, but that their bysshop hath shortened them of their bellye chere. If their bishopp do not by the, as I whiche am their king, do by my court, that is to saye, hynge them to. iii. dyshes, I praye God, he be hanged. Than sayd the monkes. Thys request of ours, is chefely to refreshe the poore therby. No (sayd the kynge) it is rather to pamper your glottonouse mawes, whiche never are satisfyed. The poore maye otherwyse and in more honest order be prouyded for, than to feede of your so glottonouse leaunynges, to the publyque slaunder of Christiantye. Al lyke scorpe he sheweth of the monkes of Christes church at Lane-

Dyshes

Bellye

Paper.

at Canterbury, whyche were serued with xvi. dyshes euery daye, and of other more. She concludeth that the cattell whyche was thus frankely fed, were as ranke as stoned horses, and as vnable to performe their bowe of chastyte, as euer were they. *Sancti ordinis professores, de ferculorum numerositate contendunt*, sayth Petrus Blesensis vpon Job. They are holye votaryes that stryue for so many fat dyshes. Dyshes

¶ The abhominable lecherye of the same monkes.

IN the dyocese of S. David in Wales, and within the prouynce of Goer, the prpour of Langenith whych was a celle of the ordre of Clumpakes or monkes without bokes, beholdyng a certen ponge woman, fyrst by wanton lokes, and after by other lewde entycementes, made her at his pleasure, to serue hys lasciuyouse purpose. And whan it was ones growne to a publyque infamy, that all men spake yll of it, with moyre he corrupted the offycyals, to escape the open reproche. And whan none other waye els wolde serue, he gaue her in marryage to a ponge man not farre of, yet left he not so her company, but abused her after as he had done afore A prioure Connyuaunce.

afore, tyll suche tyme as he was deposed by the dyocesyane, and so with shame expelled the contrepe. The lyke was done also by two other monkes of Northwales, of whom one was priour of Bagla, an other of Brecheunoch, both cellis of Chunpakes and not farre frō the hauen of Mylverd. Whych were for their whoredomes most shamefully deposed and banuysshed. Yea, the sayd Geralde reporteth it to be a commen thynge among them, where as suche celles were bupided, and wysshed for, tyme, that not one of them had bene within the whole realme of Englande, for the myschefes that he knewe by them. And whan they went abroade (he sayth) about the affaires of their religiō or howses, they wolde in none other innes be lodged, but where as they might haue whores at their pleasures. *Giraldus Cambrensis in Speculo ecclesie. li. ij. ca. i.* Was not this (thynke you) an holye religion, and an highy profession of chastyte?

Two priours.

Abroade

¶ Of two Englysh notaries, one a traytour, the other a thefe.

1086. AS Heraclius the patriarke of Hierusalem was returned home agayne out of England, in the peare of our lorde M. xc. vi. an Englysh notary of the order of Templars, called Robert of S. Albons, betrayed that holye cyte with all the Chrysten inhabytaunces

to Sa-

to Saladinus the ſouldane of Babylon, d-
pon thys couenaunt, that he ſhulde haue
his nece to marpe. And ſo it came to paſſe
in the ende, the kynge taken p:ſoner, and
the patrpache compelled to flee, ſo that the
kyngdome was deſtroped forener. An o-
ther Engliſhe votarpe of the ſame ozde
of Templars, called Gylbert Ogerſtan,
kynge Henry appopnted with certen o-
thers to gather vp the monepe whyche he
had determyned to be gpuen to releue
the holye lande and cytie of Hieruſalem
agaynſt the Turkes. And whan he had
depzehended him in an horpble thefte in
dopnge the ſame, to the mayntenaunce
of hys accuſtomed lecherpes, where as
he mighte vnſkye hane hanged hym, he
onely commytted hym to the mayſtre of
the temple at London, that he ſhulde pon-
niſh hym accozdynge to their ſtatutes.
*Rogerus Houeden libro ſecundo, hiſtorie An-
glorum.* The hoſpytelers and Templars
were two ſpyrituel ozders, inſtituted firſte
in the contrey of Paleſtyne or holy lande,
as they call it, for the onely defence of chri-
ſten pylgrymes goyng to and fro. In pro-
ceſſe of tyme they grewe to ſo great ryche-
neſſe, that as the adage goeth, the dough-
ter deuoured the mother. They exempted
themſelues fro the patrpaches iuriſdyc-
cyon, whyche was their firſt father and
foundar, and became ſeruauntes to the

great

p:iſoner

A thefe.

ij. ozders

They serue. great Antichrist of Rome. Not onely to fyll all that lande with his fylthie superstitions, but also to hynge the prosperytes to his insacyable handes that were gathered from all other nacyons. For where as collectyons were, to mayntayne those warres (Roger Houeden sayth) that alwayes a Templar was one gatherer, and an hospytaler was an other. But in the ende, about the yeare of our lorde a

1312. thousand thre hundreth and twelue, they had their deserued rewarde, for than were the Templars destroyed, *Matthæus Paris, Ranulphus, Aegidius Faber, Ioannes Palconydorus, Ioannes Nauclerus, Paulus Phrigio atque Polydorus.*

A crowne of Pecockes fethers, sent to kynge Henrye.

1186. ROger Houeden writeth it, as a matter seryouse and earnest, that in the yeare of our lord a M. a C. and. lxxxvi. Pope Vrbane the thirde hearynge tell that kynge Henry had appoynted his yongar sonne Johan to the latter conquest of Irelande, sent hym a crowne of Pecockes fethers fynely wouen and

1187. wrought togyther with golde. The next yeare after he sent one Octauian a Cardynall, and Hugh Mouaunt, whyche was bysshopp of Couentry and Chestre, as legates from hys ryghte syde, to haue

crowned

crowned the seyd Johan kynge of Irelande. But the kynge not beynge so Pecockysh as he iudged hym, dyscretely and wysely deferred the tyme, tyll the Cardynall was gone. See what tyne topes these fode fathers had in their crafty heades, to mocke Chrystien prynces with for aduauntage. Here was a gnat wrokemanly strayned out to swalowe in a camell for it. He was at great cost that sent Pecockes fethers. So was it a precyouse kyngedome towardes, whose kynge shuld haue bene crowned with them. But I maruele that he sent not therwith, a fores taple for a scepture, and a whode with two eares. Rightly hath the scriptures set out thys generacyon for mockers. Hierem. xx. mockers

A great dissensyon arose the same tyme at Canterbury, betwene Baldewyne the archebyshopp and the couent of monkes, bicause he had begonne to buylde a newe college of secular prestes next vopuyge to them. They caused Pope Iorbane the thirde, to dyssolue it agayne, fearyuge therby in processe to haue lost their pryuylege of electyuge their archebyshoppes, and so not to haue their pleasures as they had afore. Wherupon he was compelled, to remoue his buylduge from thens to Lambheth by Westmynstre. *Radulphus de Diceto, Rogerus Houeden, Ranulphus, Trevisa, & Fabianus.* 1187. Pleasure

Abyshop

A bishop made both an earle and high iustyce.

1189. IN the yeare of our lord a. M. C. lxxxix the bysshop of Durham Hugh Pulath, for a great summe of money bought of hym the earledome of Northumberlande. And whan the kynge shulde do the ceremonye ouer hym of makynge an earle, and was girdynge the swearde about him. Se (sayth he to his lordes and noble men) what a miracle I can do. I can make of an olde bysshop, a yong earle. Am not I (thinke you) a very connynge artyficer? Yet he failed he played manye in the same yeare, in makynge prelates barons and bycountes, to haue ryches to hys pleasure. In thys the kynge thought, he mocked them, but they mocked hym after a farre other sort in the ende. Thys dotyng bysshop was not yet all satisfied, but added thereunto a. M. marckes more to be admytted the high iustyce of Englande. And for that he myght dwel at home wythoute checke, and polle at his pleasure, he gaue to the pope an vnreasonable summe of money, to be dispensed with for his bowe to the holye lande, and obtayned it. After thys he decreed wyth hymselfe, to lyue longe on the earth, vpon thys admonicio of Godryck the Hermite, whiche

miracle

Durha.

Longe lyfe.

whych ſayd, that he ſhuld be ſtarke blinde vii. yeares afore he ſhulde dye. But he vnderſtode not, that ther was as wele a blindeneſſe in ſowle as in body. And that made hym ſo vnready whan he ſhulde haue dyed, and alſo ſo wretchedly loeth to departe from thys worlde. *Matthæus Paris, Radulphus de Diceto, Ranulphus, Rogerus. Treuiſa* autours *& Polidorus.* Se here, howe they kepe theyr owne ſpirituall lawes, for intermedlynge with temporal matters. But that for lucre they maye breake all ordre.

☞ The preuye membre of a fyſhe, ſwaloweth in a monke.

GIraldus Cambrenſis declareth in the ſecond parte of his worcke, called the glaſſe of the church, ca. vii. That by the ſea coaſt a lyke fiſh was ſolde of a wonderfull greatneſſe, called a thirlepoole. The people in great nombre came from all quarters there about, ſome to beholde the monſtruous ſhappe of the fyſhe and ſome to cut it in peces and to carry the home to theyr howſes, to ſome profytable vſe. Among other ther was a monke more gupcke and ſterynge to perceyue all thinges than anye other there. Thys monke diſcryed ſtreyght to the fyſhe, beheld, bewed, and marked the preuye parte therof above all. Which was (the ſtorie ſayth) as it hadde bene the openynge of a greate doze or gate. He loked therupon verye ſe-

Giraldus.

A mõke.

rionesse, and muche wondered, wether
coulde he in anye wyse be satysfyed wyth
the syghte therof. At the laste wythoute
modestye, shame, and all bashefulnesse,
A falle he approched so nyghe, that by the slyme
and fatnesse therof, whyche than lape be-
pon the sande, hys fotynge fayled hym,
and he fell flat into the fowle hole, so be-
ynge swalowed vp of that whyche hys le-
cherouse harte most desired. So that these
adages myght than haue bene founde true
Suche saynte, suche shryne, suche heere,
suche bottell, such treasure, suche truste As
muche was it to recouer hym and to saue
hys lyfe as all they coulde do which stode
about, with long pooles, pron hokes, lines
ropes, and other hasty promysyons. A sub-
Drowned. tile enemye was it (sayth Giraldus) that
prouided him so ridiculouse and obprobri-
ouse a falle. But this is the good fortune of
our votaries. In ỹ ende they fall headelin-
ges into ỹ gulfe of ỹ filthinesse whych they
haue so ardently, all theire life time affected.

¶ The lasciuiouse hart of an other
monke perceiued.

Canterbury. AN other like storie sheweth the sayd
Giraldus in the next chaptre folo-
wing, of a moke of Glastenburp. It
chaunced (sayth he) at the kinges requeste &
sute of the abbot, that the graue of king Ar
thour betwen. ii. high pilers of stone, was
opened within ỹ holy Saintwarp of Ayas-
lon

lon. There founde they the fleshe bothe of hym and of hys wyfe Guenuhera turned all into dusse, wythin theyr coffynes of stronge oke, the bones only remaynynge.

A monke of the same abbeye standynge by, and beholdynge the syne braydinges of the womannis heare, so yelowe as golde, there stil to remayne. As a man rauysshed, or more than halfe from his wittes he leaped into the graue. xb. fote depe, to haue caught them sodenlye. But he lapsed of his purpose. ffor so sone as they were towched, they fell all to powder. No lesse was this monke (sayth Giraldus) a figure of that insaciable helle of lecherie, than was the other monke, for he shewed as depesy the sygnes of a shameleslle mynde, as ded the other. *Giraldus lib. ij cap. viij. Speculi ecclesiastici, & in opere de institutione principis, Radulphus Cogeshale, Ioannes Fiberius, Richardus Premonstratensis, Mattheus VVestmonasterienſis, Raunlphus, Rogerus, Treuisa, & Ioanes Lelandus in assertione Arturij.* All this maketh good the foresayenge of Daniel, y the hartes of the in this generacion shulde be all vpon women Dame. xi. I wolde not that thys also were forgotte n in thys age by the waye, but marked and remembred, for it includeth a greate mysterye. Whan stryfes and controuersyes were rysen betwen monkes and their bisshoppes for slenderlesse matters the kynge mighte not

1191.

Giraldus.

Autores

Stryfes.

meddle in so spirituall causes, but a legate must all wayes come from Rome to do it. *Notate uerba, signate mysteria.*

☞ King Richarde is sent abrode, and a bishop ruleth.

Wiles. NEuer were there anye people, eyther scarse any deuyls of helle, in craftes and worldye wiles comparable to these spretes of Rome, the bishoppes, monkes and prestes. They could sende kynges abrode on Pilgrymage, and in the meane tyme occuppe their whole realmes to their Romyshe maisters behoue.

1191. Kynge Richarde the first, for his stoughte stomacke called Cor de Lyon, was sent into the lande of Palestyne, to fyghte with the great Turke for Hierusalem, whyche an Englyshe votarye and byrde of theyr vncleane cage, had both betraied and lost a lytle afore, and coulde neuer be recouered sens. For the tyme of hys absence, one Wyllyam Longethampe, being chaūcellour of Englande and bysshop of Helie,

Regular. holdynge the gouernaunce of the whole realme, wonderfullye oppressed the same. Haunynge the kinges whole power and his popes autorytie, he rode contynually with no lesse than a. M. horse, the noble meuyns sonnes beynge glad to become slaues to hym. With the beste barons and earles marred he hys cosynes, neces, and kynswomen, yet was hys grande father a

poore

poore plough man and hys owne father a cowherde. Beynge an holye votarye, he refused the vse of women, and in hys bed chambre abhompnablye occupyed wyth buggerye bopes, as the common rule was than of that mischeuouse spyrytualte. So longe he ruffled it oute in all kyndes of tyrannye, tyll at the laste, Johan the kinges brother, beynge than the greatteste duke wythin the lande, began to couple wyth hym. Than fearynge to haue bene called to a berye strayghte reckenynge, he fled wyth a small companye of hys moste truslye seruauntes to the castell of Douer, mynded in the nyght to haue stollen ouer the sea. But as herafter shall folowe, he came to shorte of that passage. *Hugo Nouaunte in libello de fuga Guilhelmi Heliensis, & Rogerus Houeden. li. ij. Anglorum historiæ.*

Accomptes.

¶ This bysshop counterfetteth a woman, and is taken.

IMuentynge a newe crafte of conueyaunce, he came downe haltynge from the castell aboue, to the sea side byneth, appareled in al pointes lyke a woman, whose kynde neuertheleſſe aboue sed. al thinges he abhorred. A syde grene garment he had vpon him, and a cloke wyth wide sleues of the same colour. His heade was al couered with a fair great kerchief and his face with a propre mussiar. In his

A sowfter. rpght hande he bare a pece of lynen cloth, and in the left hande a met pearde. And as he was set vpon a great stone, a fysher man commynge from the water, and supposynge hym to be an whore, ran fast vpon hym, and clasped one hande about hys necke, with the other he searched for hys preuye partes. Whan he ones vnderstode hym to be a man and no woman, he called to them about and desyred them to come and to se a maruele, for he had founde (he sayd) a man in a woman. Hys seruauntes therwith drewe nygh, and with gentyll wordes pacyfyed this fysher. Anon after approched two women, requyrynge to knowe the pryce of hys lynen clothe. He played mumme chaunce and wolde make none answere. With that they suspectynge the matter, plucked of hys mufflar from hys face, and so perceyued hym to be an olde man newly shauen. Than called they to them more company, and cryed with lowde voyces. Lete vs stone thys wylde monster, whiche hath deformed both kyndes. Than threwe they of all that was vpon hys heade, and made hys pastes crowne all bare. They rated hym, rumpled hym, rapled vpon hym, dyspatled hym and dysputed him. Yea, they threw hym downe on the grounde, and dragged hym from place to place vpon the sandes, some by

A monster.

A preste.

A playe.

the

the armes, and some by the legges. Hys seruauntes not able in anye wyse to helpe hym. At the last they brought hym into a darke sellar, where as they cowched hym with rebuke and shame, tyll the hygh counsell of the realme sent for hym. Hugo Nouaunt, & Rogerus Houeden, *in præfatis opusculis.*

¶ The dieth, is lamented of an old rood.

After this was he brought to the Tower of London, emprisoned, examined, depryued, discharged of his gouernaunce, and so permytted to depart out of the landr, and Walter Constaunce the archebyshop of Rohan beynge an Englysh man borne, by the kynges letters was placed in hys rowme. He that wyll se this storye treated of, more at large, lete him resort to the forsayd workes of Hugh Monaunt and of Roger Houeden. Depryued.

Dyuerse other auncours maketh mencyon of the same, as *Radulphus de Diceto, Ricardus Præmonstratensis*, Mathew Paris, Johan Euersden, Johan Scypsh, Robert ffabyane, and *Polydorus Vergilius*, but not so copiously. Hugh Nouaunt wryteth in the ende of hys small treatyse, the exesse of thys lewde prelate so to be punnyshed, that the kynges dignyte myght be conserued, and the order of prestehode not vtterly confounded. After longe trauayle in the yeare of our lorde a M. a. C. and xcvij. 1197.

He came to the cytie of Pictauis or Poyc-
ers, where as he ended his lyfe. And so
longe as he laye in extremes, a certen rode
(they saye) in the cathedrall churche there,
whiche was called the churche of Saint
Marcyale, ded pytiously wepe & lament,
so that the teares fell downe from his eya
es, as it had bene a floude of water. Whe-
A frynd the bysshop had bene some great frynde to
that rode, that he toke his death so heare-
lye. But they saye, it was his accustomed
vse, alwayes to mourne whan a bysshopp
departed. Loke Roger Houeden. And it
maye wele be, for the scripture sayth, that
both they are prooffes, that is to saye, both
the paynted rode, and the bisshop that pre-
cheth not, Baruch. vi. & Zacha. xi.

☞ Antichrist detected, by
Joachim abbas.

1191 Whils kynge Richarde was yet in
the lande of Palestyne, he sent to
the Ile of Calabria for abbas Joa-
chim, of whose famouse learnyng & won-
derfull prophecyes he had hearde muche.
Among other demaundes, he axed hym of
Antichrist, what tyme and in what place
he shulde chiefly apere. Antichrist (sayth
he) is already borne in the cytie of Rome,
and wyll set hym selfe yet hyghar in the
Anti- seat Apostolycke. I thought (sayd ỳ king)
christ. that he shuld haue bene borne in Antyoche
or in Babylon, and to haue comen of the

kynde

ſtocke of Dan. I rechened alſo that he ſhulde haue raigned in the temple of God within Hieruſalem, and onlp haue trauap led for the ſpace of thre peares and a halfe where as Chriſt trauapled, and to diſpute agaynſt Enoch and Helias. Not ſo (ſayth Joachim) but as the apoſtle reporteth, he is that onelp aduerſarp whyche extolleth hymſelf aboue all that is called God. ffor where as the lorde is called but holye, he is called the moſt holy father. Thus Antichriſt ſhall be opened, and him ſhall God deſtroye with the ſpyrite of hys mouth, and lyghte of his commynge. Whā thys was ones knowne in Englande and in other quarters of the kynges dominion, the prelates begonne to ſtarkle. Yea, Walter Conſtaunce the kynges deputie, with other archebyſhoppes, byſhoppes, abbottes, and prelates of the clergye, caſt their heades togyther, impugnynge thys newe doctrine with all power poſſible. And though they brought fourth many ſtronge argumentes in aperaunce (ſaith Roger Houeden) yet coulde they neuer to thys daye bryng their matter to a full concluſion, but left it alwayes in doubt. *Rogerus Houeden, & Radulphus Cogeſhale.* Joachim. prelates. Argumentes.

¶ Antichriſt apereth in hys full pryde.

¶ Celeſtine the thyrde Pope of that name, crowned ꝑ Emperoure at Rome, called 1191.

called Henry the. vi. and gaue hym a co-
tarpe to wyfe whyche was named Con-
stantia, a professed nonne of Panorme in
Cycyll, and the doughter of kynge Ro-
ger. Thys coronacyon was celebrated on
this wyse. He first met the Emperour with-
out the churche dore, and afore hys ente-
raunce toke a solempne othe of hym, that
Defend. he shulde for tearme of lyfe, with swerde
defende holy church, support all her custo-
mes, lawes, and lyberties, & fynally pre-
serue ỹ patrymony of S. Peter. Whā this
was ones graunted, the entered into the
churche, where as the same Pope erected
into a trone of magnificence most marue-
louse, toke the imperyall crownes betwixt
hys. ij. fete, and with them crowned first ỹ
emperour and than the empresse hys wyfe.
Anti- Thys done, with hys ryght fote he spur-
christ. ned the Emperours crowne of his heade a-
gayne, addyng thys vnshamefast clause, ỹ
he had as wele power to depose hym, as to
crowne hym. And the crowne fell to the
grounde. The Cardynalles standyng by,
toke it vp agayne, & set it vpon the sepd em
perours heade. Rogerus Houeden, Ranulphus
& Rogerus Cestrensis, ac Treuisa, Thys sto
Mark it ry haue I here rehearced, that my readers
might therby know, ỹ Antichrist was now
at ỹ highest, & in the full of hys abhomina
ble pryde, both in this Celestyne, and also
in hys predecessour Alexandre the thirde.

Whyche

whyche Alexandre made the father of this
emperour, called ffridericus Barbarossa,
in S. Marthes churche at Venyce, to lye
flat at hys fete vpon the paupmente, he set
tpnge hys fote in hys neche, and vnlesa-
nably vttertnge thys sentence. Vpon the
adder and cockatrice shalt thu walke, the
lyon and dragō shalt thu treade vnder fote
Psal. xc. Luke Iacobus Bergomensis, Hart-
manus Shedel, Ioannes Nauclerus, Ioannes Stel
la, and Barnes,

o Incipit

¶ An archebyshop execrated, and
a byshop wounded.

IN the next peare folowynge whych
was the peare of our lord a. M. a.
C. C. xcij. Wekrey the archebishop 1192
of yorke, which was ỳ kinges bastard bro
ther, resorted to Londō by cōmaundemēt.
And as he came towardes Westmynstre
with his crosse borne afore him, ỳ bishop of
Londō with certen other prelates met him Charite
full in ỳ face, & without frindely salutacī-
on excōmunicated him for that onely acte, &
suspended the newe tēple both from synp-
ging & rynging, where he was lodged, so
that he was compelled to depart again frō
London, ỳ purpose of his cōming not per-
fourmed. Rogerus Houedē. Lo here was
much a do for a thynge of nought. And no
small matter was it in those daies, to breake
their apishe tradicions: about the same ty- Mouaūt
mer Hugh Monaunt the byshop of Chestre
drowne

drone all the blacke monkes out of Couentre, and turned their monastery into a college of prestes, sortyng their reuenges into prebendes. The cause was this. They had kepte noughty rule, and wolde not be reformed. Moreouer they were in dayly contention with the bysshopp, so that on a time, not only they violently strake him, but also they drewe blonde of hym afore their high aultre. *Radulphus de Diceto, Radulphus Cogeshale, Ricardus Diuisiensis, Ricardus Premonstratensis, Rogerus Houeden, Matthæus Paris, Ranulphus, Tremsa, & Fabianus.* About. vij. yeares after thys, at the commaundement of Pope Celestine the third, the monkes were restored agayne and the prestes reiected, by Hubert the archebyshop of Cantrebury, Hugh the byshop of Lincolne, & Samson the abbot of S. Edmondes Bury, *Radulphus de Diceto, Ioānes Euersdē in Anglorū annalibus, &c. Polydorus.*

Couention.

1198.

Hubert.

☞ Prestes prouyded popysons dyuerse wayes.

1196. AS a certen chaplayne belongyng to the archebyshop of Rouē, and called Ranke Mygetoft, in the yeare of our lord a. M. a. C. and. xcvi. laye vpō his death bed at Rome, he openly cōfessed that he had sent into Englande false letters and popsons to the dyspachement of hys enemyes. And whan diligent searche

was

was made at London, by them that folo-
wed Roger of Rippun a preſt which was
the conuepar therof, it was ſo founde in
dede. This popſon was brought thyder, to Popſon.
haue deſtroyed maiſtre Simon the deane
of Yorke and certen of the canons there.
And chefely it was in a ryngе and girdle,
which both were brent at Totehyll before
a great multytude of people, yͤ preſt enpri-
ſoned. This myſchefe was layed to the ar-
chebiſhop Geffrey of hys enemyes, but it
was founde otherwyſe. *Rogerus Houeden*
& *Radulphus Cogeſhale*. Was not thys
(thynke yow) a vertuouſte ſtudye of theſe Studye.
holye votaryes? At the ſame tyme was
there a craftу knaue, an holye monke, I
ſhulde ſaye, in the abbeye of Eueſham,
whiche laye long in a traunce. And after-
wardes he wrote a newe Apocalips or boke
of reuelacions, concerning the payne
of helle and ioyes of heauen, not vnlyke to
Tundalus. *prefuti autores cũ ioanne Scuiſh.*
An other falſe fole was there in the dyo-
ceſe of London, whyche about the ſame
ſeaſon, had viſyons wonderfull (they ſay) Viſions.
of the peynes of purgatorye. Thus went
the deuyll about in this doubtfull age, af-
ter dyuerſe ſortes to deceyue the ignorannt
multytude, and very fewe there were thã,
whiche in the true fayth reſyſted him.

☞ A byſhop and an archedeacon
taken in the warres.

In tyme

Johan. IN tyme of the warres, whych were betwixt the frenche kynge and kyng Richarde Coer de lyon, Johan ỹ kynges brother and Marchades a great captayne went abrode with a nombre of horse men to proue maistryes. Anon as Philipp the bysshop of Beluace, a man more gyuen to warre than to preachynge, had knowledge therof, thynkynge them to be a mete praye for him, came freshly out of the cytie with sir Wyllyam Marlon and his sonne and a great nombre more of valeaunt warryours. In the ende, the bysshop, the archedeacon, and all the chefe captaynes were taken, the reste all slayne and dyspersed. These lordes, prelates Johā presented with great tryumphe to the kynge hys brother, as those whyche had bene alone tyme hys great enemyes. I haue gotten (sayth he) ỹ great chaunter, and a good quere man to answere hym in the same note, and here I delyuer them to you. The kyng smyled, as one very glad that they were taken, consyderynge the displeasures whiche they had done, and commaunded them, armed as they were, to be emprysoned. Pope Celestyne hearynge therof by the canons of that churche, commaunded hym to delyuer agayne hys sonnes. To whome he sent their armour with this message in questyon. Are these the garmentes of thy sonnes, or mete apparelynges for thy

Warryers.

Achanter.

Canons

chyldren. No (sayth the Pope) nor yet of my brytherne, but rather they are the vesturers of the chyldren of Mars. And so he lete them be stylle, at the kynges pleasure. Where as they remayned for ỹ space of. iiij. yeares after. Matthaeus Paris, Matthem VVestmonasterienſis, Rogerus Houeden, Rogerus Ceſtrenſis, Ranulphus, Treuſa, Nicolaus Treueth, Ioannes Euerſden, & Ioannes Scuiſh. Cõtinue

¶ ffulco for the marrpage of. iij. spirituall wyues.

VPpis these warres yet endured, there came vnto kynge Richarde, one ffulco a frenche preest, whiche had preached very muche agaynst vsurers and whores. This ffulco required ỹ kyng in any wyse to put from him. iij. abhompnable doughters whych he had, and to cõmpt them to marrpage, least God ponnyshed hym for them. Lytle was marrpage beholden to suche a preacher. Thou spekst hypocrpte (saith ỹ kinge) to thy very face, for all the world knoweth, that I haue not one doughter. I lye not (sayth ffulco) for thou hast. iij. doughters. One of thē is called Pryde, an other couetousnesse, and the third lecherie. With that the kynge called vnto him, his lordes & his barons. This hypocrpte (sayth he) hath requyred me here, to marry fourth my thre doughters. 1197. Hypocrite.

And

Husbandes.

And now that I haue founde out apte husbandes for them, I will do it in effecte. I therfore bigeathe my pryde to the hygh mynded Templars and Hospytelers, for they are as proude as helle. My couetousnesse I gyue to the Cisteaux monkes, for they couete the deuyll and all. My lecherie I coinmytt to the prelates of ỹ church, for they haue therin moste felicyte. Wyth this was the preacher cõfused, for he knewe it was no lye. *Compendium noui chronici, Matthæus Paris, Matthæus V Vestmonasterien sis, Rogerus Houeden, Radulphus Cogeshale Ranulphus, Rogerus, Trewisa, & Ioannes Scutsh.* Tõ this agreeth that which *Giraldus Cambrensis* writeth, *li iij. ca. xij. Speculi eccle siastici.* Which is, that Pope Alexandre the thirde was wont to saye, that he had iij. howses whome he intierly loued, that aboue all others enioyed hys speciall protection. Whyche were the three religyons of Templars, Hospytelers, and Cysteaxes. Pe maye be sure, it was for no goodnesse, that they so highly stode in his fauer.

Fulco.

Thre howses.

☞ When possessed of deuyls, and Cisteaux monkes.

1198. ROger Houeden theweth *li. ij. historie Anglorum*, that in the yeare of our lord a. Cly. xc. and. xcviij. many were possessed of deuyls & vexed with horrible trewelyes, For remedye of this

maye

many monkes were sought to, as men of
moste holy conuersacyon, chefelye the Ap-
steanes. Amonge whome there was an ab
bot whyche toke vpon hym to expell them
in the name of Christ. And as he was do-
ynge with one, the euyll spyrte spake in him
and sayd. We are the same legion of deuils
whyche Christe droue out of the Gergesp-
tes into the heard of swyne, and that drow Legion.
ned them in the sea, Math. viij. A power
we haue receyued to entre into all blasphe
mers, as we haue found some in this citie.
If we therfor be expelled out of these mad
men, we will next of all entre into the, thu
hypocryt, and into thy dyssemblyng ordre,
and torment yow as we haue done the o-
thers. Not passinge .iij. yeares afore (sayth
the sayd Roger) certen paganes, walkinge 1196.
the lande of Sanctus the kyng of Poytin-
gale, came towardes an abbeye of the Ap-
steanes to destroy it. The monkes hauing
knowledge therof, came fourth and sub-
mytted themselues, desyrynge their lyues
with teares. The paganes cōmended their
conuersacyon, and sayde, that they myght
in that ordre be saued, if they hadde wo-
men. The monkes iudged of thys true Women.
sentence, as they hadde done of marriage,
that it was a verye whoredome. But the
paganes thoughte of the monkes, as the
truth was, that vnder that colour of religi
on they were filthie buggerars. And so the

P.i. paga-

pagames were much better than the sodo-
metrouse monkes were. Ex eodem Rogero.

¶ Two archebyshoppes rebuked, for
collegys buyldynge.

1198. Anye grieuouse accusacyons were
made the same yeare to pope In-
nocent the thyrde, by the monkes
of Canterburye, agaynste Hubert their ar-
chebyshop. Chefely that he hadde buylded
a chapell at Lambeth, to the horryble pre-
iudyce of the mother churche of Canter-
bury, placynge preistes or secular canons
therin, and appoyntynge them sundynges
oute of theyr yearlye rentes to theyr bitter
hyndrynge. For there he intended (they
saied) to consecrate byshoppes, and to
depryue them of theyr electyons, contra-
cõsecrat rye to their auncyent customes. So that
they much feared that the dygnyte of their
churche, whyche alwayes hadde bene a true
handemayde to the church of Rome, shuld
haue bene trãslated to that chapel Apostat-
rice, as they thã called it ful wisely. Thus
Baldewyn. was the archebishop at ỹ last cõpelled, as
was Baldewin his predecessour, to stryke
it downe flat to the grounde, whome af-
ter syxe yeare they had also vexed for buyl-
ding the like at Canterbury. Mayther was
the kynge nor yet all the realme, at that
daye able to staye them, Mayster Rogeshale
sayth. For they feared thereby also to haue
lost their prerogatyue in choosinge alwayes

the

the archebishop. They muche dislouned Prestes
prestes in those dayes (Ranulphus saith) & iudged them men of much lesse perfection than they were of, for their monkish cowles sake. But these .ij. archebishoppes were men of good knowledge (Trevisa saith) for they understode that Christ which was the only heade of ỹ church, reckened no perfeccio in mõkes & freires, whã he left his poor Apostles ỹ gouernours therof. Lyke Roger Houed', Mathew Paris, Mathew of apostles
Westmin, Ranfe Cogeshale, Ranulphus, Trevisa, ffabian, and Johan Scmith.

¶ A lecherouse votarye allouled at Rome for money.

In an olde boke of confessyon rec- 1199.
kenynges, and of absolucios sought at Rome by dawdye prestes and monkes of thys realme, and obtayned for moneye, I founde thys abhominacyon to close vp my boke wyth, wherat I much wondered. The peticyon of an holye votray of England (it shuld seme that he was a prebēd of Lincoln) to Anselme ỹ bishop of Albanense, cõtained this heauy cõplaint. That he at times by ỹ deuils sug Occupi
gestiõ, had accupied al sortes of womẽ as ed.
wele in ỹ churches as in other sacred places. He began first with the mothers, and thã folowed on with ỹ doughters, neces, & nigh kinswomen, ffrom thẽce he went to the

nomes, and had to do with a sort of them also. ffor the whiche he honestly despereth absolucpon for his monepe, and hath it as honestly of this bysshopp bepnge the Popes deputie, after this fourme. To pour discresspon (sayth thys bysshop by writing to the bysshop of Lyncolne) do we commit it, to assoyle this clarke in *forma ecclesie*, from the sentence of excommunicacpon, in case he hath ronne into the daunger therof for hys fornycacpons, adoultryes, incestes, and other spunes. We wyll pow also to enioyne hym penaunce, as ye shall se it conuenyent, for the helthe of hys sowle. Datum &c. A great nombre of these bawdy bayinges, fonnde I in that boke, called *penitentiarium Romanum*. Se how tender these fathers are to their owne lecherouse occupyenges, and mariage amongst them is yet indyspensable. O deuyls hypocrites, and promoters of all prodygyouse whoredomes and lasciuyetes.

Discresspon.

A boke.

(F.)

The

The conclu=

sion of thys seconde boke.

THus haue I brought̃e to an ende, the seconde part of the actes of my Englysh votaryes, whych is a contynuacion of them for. CC. yeares space, from Sathans comming fourth frō the bottomlelle pyt, Apocal. xx. after the full thousand of yeares from Christes incarnacyon, to the reigne of kynge Johan in the yeare of our lorde a M. and CC. If it be marueyled of, that the fyrst part shuld be so short, contaynynge so many yeares, and this part so longe of so fewe yeares, I desyre them that so maruayle, to take this for a full reason therof. He that is in pryson, can not buylde so fast to hys contemplacion, as he that is abrode and at lyberte. I tolde ye afore, that Sathan was tyed vp for that tyme. Not from doynge of myschefe, for that hath he wrought in all ages of the world. But he was sequestred from doynge thys greatest mischefe of all, in the Christen churche, for their vnthankefull receyuynge of the Gospell of saluacyon, whyche had professed the same. Whan Noe by hys preachynge, had admonysshed the people longe afore, of the floude,

Actes.

Yeares.

Sathan.

that was commynge, if they repented not
theyr synnes, it lapsed sye came forwarde.
no stop. But whan it was ones entered, than was
there no stoppe but in it flowed apace.
In lyke case was it wyth thys floude of
darkenesse and beastlye ignorannce, pre-
scrybed of S. Johan the Euangelyste, at
the tyme appoynted, it fell faste vpon
them that were drowned therin for theyr
vnbeleues sake.

Hydden That Sathan ded afore, for the more
parte was secrete. But that he hath done
sens, hath bene open and aparaunte bothe
wayes. Idolatry and superstycion, which
are the denils owne frutes, by the space of
those .CC. yeares, and of more thē .CCC.
yeares after them, hadde a bewtiful shew
and a glorysome shyne of relygyon, ho-
lynesse, perfeccyon, and of Gods owne
Mistes. hyghe seruyce. Suche craftye colours
and deceyuable mystes, were caste vpon
them, by Sathans subtyle sophisters and
sorcerouse dyuynes. Thus were they
seane, wondered at, worshipped, and had
in greate honoure for that .v. hondred yea-
res space, but not knowne a ryghte, for
lacke of godlye dyscressyon and knowe-
ledge of Gods wurde, wherby all spretes
are discerned and proued. But now in this
Lyghte lattre age, by the lyghte of the lordes apē-
raunce they are bothe seane and knowne,
what they are in dede. The wurdes of the

lordes

lordes owne mouthe in the sacred scriptures, hath declared and manifested them to be most filthy abhominacions in their best apparelinges. More coppe of wryters in this age than in anye other afore, is also a ioyefull proffe and declaracion of the same. Therfor am I nowe compelled, ere I passe any further, to shewe in fewe wurdes the summarye contentes of the. iiij. partes of my botarpes actes, that my reader maye knowe the differrence of them, by their diuerse groundes and argumentes. Autour.

In the firste parte, after longe engenderynge, bredynge, and hyrynge, my botarpes haue rysen faste, by the craftye inuencions of Idolatours. In the seconde parte, they haue buylded faste, by the wyttye practyses of a monkes and chanons. In the thyrde parte, shal they holde faste, by the busye calkynges of the. iiij. orders of fryers. And in the foute parte, shall they fall faste, by the mynghtye assaultes of the preachers and wryters. The firste parte comprehendeth all the tyme from the worldes begynning to a full thousand yeares after Christes incarnacion. The seconde parte contayneth .cc. yeares more, from ỳ thousand of yeares to ỳ reigne of king Johā. the third part shall contynue for .cc. yeares after that, which is frō the enteraūce of king Johā to iiij. parcoes. cōtentes

the reygne of kynge Henry the fourt. And the laste parte shall conclude wyth an hondred and fyfty yeares, whyche is from the fyrste yeare of kynge Henry the fourte, to the laste ende of this present yeare from Christes incarnacyon a. M. D. and. i. of thys next after that, whyche is .ii. Thus maye these .iii. bokes be knowne dyuerse, the one from the other, by theyr diuerse titles, of false reysyng, false byldyng, false holding, and false fallinge, though all they procede out of one only argument of Englysh votaryes.

The laste

Diuerse

He that shall wyth wysdome consyder in thys seconde part, the wyse procedynges of these Babylon buylders, howe they pranked vp their stought sturdye Antychrist above God and hys Christe, he shal fynde that these were theyr chefe practyses of mischefe. They perceiued that God of hys infynyte wysdome had placed .ii. hygh admynystracyons in the christianite for the conseruacion therof, and that they were, the publyque autorite of noble prynces, and the gracyouse office of godly preachers. The one was for ꝑ outward welthe of the bodye, the other for ꝑ inward welth of the sowle. They thoughte, if these .ii. were not peruerted and poysened, they shulde neuer come to theyr full purpose. Wherfore they sought fyrste of all to bring them vnder by sophistycall sorcerpes. And

Craftes.

ij. offices

the fyrste

fyrste

fyrste they began with the weaker concer-
nynge the worlde, whyche were the cura-
tes, preachers, or ministers of Gods worde
for they were (as afore) the more easie to
ouercome. Thuste the sonne of God, the ho-
ly Apostles, and the godly fathers of the
primatiue churche, vpon diuerse consider a-
cions, permitted them to haue wiues. S. Wiues.
Paule most earnestly wrote it both to Ti-
mothe and Titus, that it shuld stande as a
buildinge vnremoueable. *Oportet episcopū*
irreprehensibilem esse, unius uxoris uirum,
i. Timo. iij. & Tit. i. A bishop must be vnre- oportet.
bukeable. A pastour must be the husbande
of one wyfe. Marke wele that, Must e be.

If this mattinge (thought they) might be
brought to an yll opinion, that the people
might recke it nought, thā shuld we make
that office of pastorall cure, whiche afore Mar-
serued God in paineful study of his worde ches.
to serue vs in all vanities and pleasures of
the flesshe. To bryng this to good passe, we
must pretende a perpetuall chastyte. We
must outwardly protest neuer to towche
a womā, what so euer we do els in ȳ dark
By thys shal we haue these commodities women.
We shall apere more holie than other peo-
ple. We shal haue the preachers obedient
to our affectes. They shall not rebuke our
horrible dathe dooinges by the Gospell.
Mo, for they shall for wante of women,
haue vncomelye lustes in their harte,

P, v, wherby

wherby they wyll be gyuen ouer of God to themselues. So shall they become bug-
Bugge- gerers and whoremaisters. Yea, and suche
rers. blynde bussardes and beastes, as wyll be able to abyde no truthe. So shall our wyc-kednesse in the syght of people, become a lyke of perfectyon and holynesse. By these chefelp and by other lyke practyses, came that abmynystracyon for the sowles be-houe, to an vtter decaye and ruyne, as is shewed at large in thys former boke.

Now lete vs go to the other, whych is the Christen regyment of prynces, and de-
The. ij clare by what wayes these wycked buyl-ders brought that also to a counterfet sha-dowe of Christen gouernaunce, they be-synge made the dumme ymages of the beaste. Apoca. xiij.

All for the publyque welthe, and con-seruacyon of Christen commynaltees, had
Autorite they their autorite and power. Thys ad-ministracyon sought these exemples to de-stroye an other waye. They first toke from kynges the inuestynge of prelates, or the power of admyttynge them to spirp-tuall offyces. They made the great pryn-ces beleue, that they were but laye men, and myght not intermedle in spiritnall causes, or in the appoyntynge of the eccle-
Decept. syastycall functyons. Se here, how one myschefe grewe vpon another, as ye ouer-throwe of Christen princes autorite, vpon

the

the condempnacyon of prestes marryage. They sayd, it was vnconuenyent, that he whych had touched a woman (as the kynges ded their wyues) shulde laye handes vpon hym, or admyt hym to offyce, that shulde make Christes bodye. O blasphemanse buggerers. Where founde these execrable hypocrytes, that it was euer synne a man to touche that vessell whych was sanctifyed to his vse? Eyther yet, where was power graunted to their buggerysh generacyon, to make Christes bodye? O deuylysh mercydpane, as the Prophete doth call yow, whan wyll ye leaue to illude both God and man? But to conclude. By this meane, at the last they had their full purpose, and therby made the Christen princes to become their slaues, yea, to holde their stirroppes with cappe in hande, to kysse their fylthie fete, & to leade their mules and their horses. O Sathē. Mockets.

Yea, they played with those worldly rulers, for all their great power and wysdome, as the bearwardes do with their Trapapes and their beares. They led them in tours. the cheanes of their iniquyte, and compelled them at tymes, to do suche feates as they appoynted thē. Moreouer whan they wolde not obeye to their mindes, they feared them with the whyppe. They terryfyed them with their blache curses. They fraybugged thē with the thundreboltes of Curses.

their

thepr excommunicatyons and interdicc-
yons, and threttened to set all other nacions
vpon them. But our noble kyng Edward,
and hys valeaunt father kinge Henry afor
hym, threwe of from theyr shulders, the
exectable yoke of those obstinate infidels.
Mepther nedeth he to feare, to treade styll
An hidre vndre hys fete that odyouse hydre and hil
synge serpent of Rome. ffor the eternall
God, whiche hath given to him the power
of a king, is stronger than is Sathan their
great maistre. Long were it to treate, how
thele lecherouse locustes haue bled theyr
kinges here in Englande, bothe afore the
conquelte and after. Before the conquest
they shewed fauer to none, saue onlye to
ffauer. them that were monastery buylders. The
other, yphe locustes they vexed, and
soughte by all meanes to suppresse them.
They haue not muche vested, sens theyr
maistre the deuill was at large, after hys
thousand yeares inprisonment.

ffyrste they depryued the Englyshe suc-
cessyon of regall regyment, to aduaunce
the Dampsh bloude to the crowne of En-
Trap- gland. Than brought they in the Nourm-
tours. nies and ffrenche men procuring theyr ba-
starde a banner from Rome to subdue the
lande. And whan they were staped by the
sufferaunce of God, for the synnes of the
people, than ded they turmoyle with
them

them also. They rebelled agaynste kynge Wyllyam conquerour, and labowred to subdue hym, bicause (they sayd) he was both a bastarde and a tyraunt. They sent fourth S. Albon (if dead me myght straye abrode) to kylle kynge Wyllyam Rufus, bicause he was their enemye. They made their dead bishoppes, to pricke at kynge Henry the fyrst with their pastorall hokes, the chronycles sayth, bicause he had much displeased them. They tell of kynge Steuen, that their mother slewe awaye, whan he shulde haue receyued hym, the taper in hys handes dyd burne, and the pixte fell out of hys tabernacle, at his coronacyon. Of kynge Henry the seconde they report that he came of the deuyll by the fathers syde, and from the curse of God by the mothers, for kyllynge Thomas Becket, and yet he kylled hym not. They sent fourth kynge Richard Cor de lyon, to fyght for Hierusalem, whyls they occupyed hys realme here at home, dyspampyge hym of lecherye, pryde, and couetousnesse. Thus haue they handeled their kinges hytherto. How they vsed the rest of them, ye shall knowe, God wyllynge, in my next. ij. bokes folowynge.

rebelles.

Blasphemers.

Decreuers.

Brefely to conclude vpon that is sayde afore concernynge the decayed auctorite of princes, and condempned matrymony of prestes, whyche wonderfully

ij. matters.

gane

gaue wyfe to Antichristes chirpecons.
The pretence of those wycked workemen,
whych thus planted hym vp with vntem-
pered duplonges, was in their generall
counsels, to condempne the so vile hereſye
of Simonye, and lecherouſe commixtion
of Nicolaitanes. Herlet-tes. Suche were the prodygyouſe and fylthie names that they gaue
to the meeſkpture of prelates in the han-
des of a prynce, and the mareyage of Chri-
ſten miniſters, at that tyme at yberte, to
make their own wyckednes to apere ve-
ry goodly. They ſayd, that the great er-
rour of Simō Magus was, that a lynge ſhuld
admyt a byſhop, eyther yet haue power to
gyue fourth any ſpirytuall promocyon, &
yet Simon Magus was no kynge, but a
membre of their ſpiritualte. Simon Magus They alſo
med it alſo, to be the abhominacyon of the
Nicolaitanes, whan a Chriſten mynyſtre
toke to hym a wyfe, and yet the Apoſtles
had power to leade about with them, ſy-
ſters to wyues. i. Corin. ix. But doubtleſſe
they ſorely forgote themſelues in theſe
matters. ffor Simon Magus wolde haue
ſolde the holy Ghoſt, as they dyd all their
ſpirituall promocyons and cures. And Ni-
colaus Antiochenus, made hys wyfe com
men, as they haue done other mennys wy
ues to their owne lecherouſe vſes, beſyde
bopes, bytches, and apes. ffor the ſayd Ni-
colaus was neuer condempned for mar-

vyage but for abusynge that honourable
estate. By these maye ye measure their Judges
other busydynges, tyll more mat-
ter come forwarde, and lawde
the eternall God, for the ly-
ghte whyche we haue in
this age receiued, both
to knowe them and
to beware of
them. So
be it.

Thus endeth the second part of this worke, called, The Actes of Englysh votaryes. Collected by Johan Bale, Anno. M. D. L.

FINIS.

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